UGC Sponsored

Two Day National Seminar on

Indian Philosophy: Its Relevance in the 21st Century

18th & 19th January, 2008

Venue

Thorale Bajirao Peshawe Sabhagruha,
“Jnanadweepa” ,Thane College Campus,
Chendani Bunder Road, Thane 400 601, (MS), India.

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Chairman’s Messsage

I have great pleasure in handing over this book of proceeding of the seminar to you. The college has been organizing National Seminars on various subjects, which help students and teachers, not only to enrich their knowledge, but to broaden their approach to life itself. It makes process of education enjoyable and creative.

The subject chosen for this year’s seminar is very relevant today. Indian Philosophical tradition is ancient but not ‘old’. It is not speculative and it differs distinctly from Western philosophy on many accounts. It encompasses the whole human existence. It has given birth to massive literature. Indian positive sciences and arts, both fine and performing, are deeply rooted in this tradition.

No wonder it has attracted and inspired many scientist and thinkers of the West. Schrodinger, Openheimer, Heisenberg and David Bohm, all great scientists, who are the architect of modern Western science, have openly appreciated and accepted the debt of Indian philosophical principles in inspiring their thought process. They did not stop at the level of appreciation but posed many awkward questions. David Bohm published his famous book *Wholeness and the Implicit Order* in the year 1980. The book is thought provoking, highly critical of Western Philosophy and appreciative of Easter Philosophy. At one stage he asks boldly:

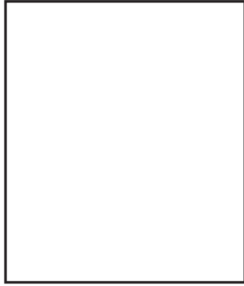
“Why then do we not drop our fragmentary Western approach and adopt these Eastern notions which include not only a self world view that denies division and fragmentation but also techniques of meditation that lead the whole process of mental operation non-verbally to the sort of quite state of orderly and smooth flow needed to end fragmentation both in the actual process of thought and in its content?”

Such examples are numerous.

What was relevant in the 20th century is more relevant today. We Indians need to learn and unlearn more of our rich tradition than West. India is dreaming to lead the world economically. If this dream is to be achieving, we should arise from our amnesia and appreciate the strength of our Philosophical moorings. I am sure the proceedings of this seminar will throw light on many dark corners and we would be richer in knowledge by the end of the day.

Thanking you,

Vijay Bedekar
Chairman,
Vidya Prasarak Mandal.



From the Principal's desk

India has a rich philosophical heritage right from the Vedic-Upanishadic to the Scholastic period. Commentaries over commentaries were written. Schools and sub-schools of philosophical thought were formed. Sects and sub-sects took birth as per the need and demands of the time, and the amount of freedom the scholars exercised.

Indian philosophical thought reached its pinnacle during that phase. Scholars from all over the world came to India to learn, understand and take back these scholarly ideas. But, at the same time, there was a need to simplify and re-write Indian philosophy as per the demand of the circumstances, mainly socio- political. For example, Jnaneshwar wrote *Jnaneshwari* and brought *Bhagvadgita* to the common man. Tulsidas wrote *Ramacharitamanas* to simplify Valmiki's *Ramayana* for simple minds. Swami Vivekananda had to give the concept of *Practical Vedanta* for depressed, ignored and illiterate people of India during pre-independence. He converted the abstract, idealistic philosophy of *Advaita Vedanta* into a clear, simple and optimistic form.

Similarly, the confused Indian of the 21st century has so called education, money and status. He is also science and technology friendly. He is not like the pre-independence Indian, or one during the independence struggle. Today, he may not have knowledge or wisdom as such, but he does have a lot of information. He has degree, money, status and freedom-at least political, economic and social. But he is totally confused, stressed, depressed, bombarded by an alien culture. He is alone. He is breaking down and losing faith in the importance of institutions like marriage, family, religion. Today he has everything but he is empty. He is in the midst of a crowd but lonely. He has learnt the means to achieve many things but is confused and therefore misuses those means.

He needs help, direction and vision.

Need for Renaissance

Thus, once again, there is the need to go back to our originals. Rethinking and re-understanding of what our enlightened and visionary thinkers had said. And hence the need for a Renaissance of ancient Indian thought.

Let us go back and see what our ancestors taught. They have thought and discussed most of the problems at indiv.Let us understand and put it in the form of today's language, so that we will be able to re-built and re-structure all the institutions which man has started destroying and demolishing.

Let us begin by trying to understand what was meant when the Indian visionaries said :

1. *Aa no bhadra kratavo yantra vishvatah* (Let all noble thoughts
   Am Zm ^Ðm H$Vdm `ÝV {dœV… & come to us from every side)

2. *Nishkama karma* Attachment-free action)
   H$_O ~{Õ`º$… {h \$b Ë`ŠËdm _Zr{fU…Ÿ&
   OÝ_~ÝY{d{Z_w©º$m… nX JÀN›Ë`Zm_`_Ÿ&&

3. *Karmaphalatyaga* (Surrendering the fruits of one's actions)
   H$_Ê`dm{YH$mañV _m \$bf H$XmMZŸ& (Your right is only over action not at all on the fruits.)

4. *Yoga*
{MÎmd{Îm{ZamY…`& (Control of one's mind and nature)

5. *Purushartha* (Aims of life)

6. *Rna* (Debts)

7. *Ashramdharma* (Stages of life)

8. *Ahimsa* (Non-violence)
Ahgm na_m Y_… Non-violence is the highest dharma

9. *Yatra naryastu pujyante ramante tatra devataha*
`Ì Zm`ñV nÁ`ÝV a_ÝV XdVm…`& (Where women are worshipped, there the Gods reside)

10. *Ekam sat vipra bahudha vadanti* (The Ultimate is only one (but)
EH$ gV {dàm ~hYm… dXpÝV `& People call him as many

11. *Aham brahmasmi* (I am Brahman)
Ah ~ ÷mpñ_ &

12. *Tat twam asi* (You are that)
VÎd_{g`&

13. *Moksa, Nirvana, Kaivalya*
kmZmXd V H$dë`_ `& (Liberation is only due to knowledge)

14. *Sarvamukti* (Liberation of all)

15. *Sat-Cit-Ananda*

16. *Vasudhaiva kutumbakam* (The whole world is one family)
dgYd H$Qå~H$_ `&

17 . *Sarvadharma samabhava* (All religions are equal)
gdY_g_^md… `&

18 . *Sarveapi sukhina santu, sarve santu niramaya, sarve bhadrani pashyantu, ma kashchidapnuyat.*

gd@{n g{ I Z… gÝV gd gÝV {Zam_`m… `&
gd ^Ðm{U nÍMÝV _m H${üX… I _mßZ`mV `&&

(May everyone be happy, may everyone be healthy, may everyone see good, may nobody attain sorrow!)

Questions

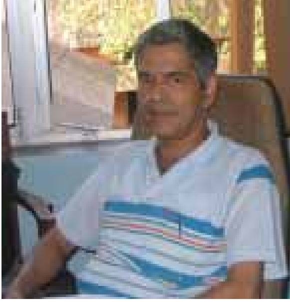
1. Are there only cliches to be mouthed on suitable occasions to glorify the Indian traditions? Or

2. Are they really pathways to follow, if suitably reinterpreted to suit the modern times?

3. Can they offer valid solutions for personal and social problems of the Indian of the 21st century?

There is a need for rethinking and revisiting these, and related, Indian philosophical concepts of ancient times to answer these questions.

Hence this seminar.



Prof. P.R. Bhat

Message

This seminar increases our self-awareness about our own activity and this awareness helps us produce creative philosophy. A creative work helps us to relate ourselves meaningfully with our tradition and with our neighbours.

I wish the seminar all success.

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18th & 19th January, 2008

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Programme for the National Seminar on
Indian Philosophy: It's Relevance In The 21st Century

Friday 18th January 2008

9.00 am to 9.45 am		Registration & Breakfast
Inaugural Session		*Chairperson:* ***Shri. S. V. Karandikar***
9.45 to 9.55 a.m.		Lighting of Lamp, Prayer song and Inauguration of Seminar
9.55 to 10.15 a.m.		Welcome Address by Prin. Dr. (Mrs.) S. A. Singh
10.15 to 11.00 a.m.		Key-note Address by Dr. R. Balasubramanian
11.00 to 11.05 a.m.		Vote of Thanks Prof. (Mrs.) R. S. Rane
		Tea
		Chairperson: ***Dr. R. Balasubramanian***
11.15 to 11.45 p.m.	Prof. S. Panneerselvam	Hermeneutical Reading of Indian Philosophy
11.50 to 12.20 p.m.	Dr. (Mrs.) Gauri Mahulikar	Indian Philosophy: The Master-Key to Global Harmony
12.25 to 12.55 p.m.	Dr. P. R. Bhat	Indian Philosophy: A Plea for doing Creative Philosophy
SESSION II		
		Chairperson: ***Prof. S. Panneerselvam***
		Co-chairperson: ***Prof. (Mrs.) S. A. Naik***
1.00 to 1.20 p.m.	Dr. Kokila Shah	Relevance of Non-Violence in the Modern World with special reference to Jainism
1.20 to 1.40 p.m.	Mrs. Asawari Bapat	Ahimsa: The foremost duty of a king
1.40 to 2.00 p.m.	Dr. Kamini Gogri	Indian Philosophy in 21st Century - Jaina View
2.15 to 2.45 p.m.	**Lunch**	
SESSION III		
		Chairperson: ***Dr. P. R. Bhat***
		Co-chairperson: ***Dr. Kokila Shah***
2.45 to 3.05 pm	Dr. R. S. Khalkar	The Ashramavyavastha in Ancient India (With special reference to Mahabharata)
3.05 to 3.25 pm	Ms. Sneha Sharma	Purusharthas - Aims of Life
3.25 to 3.45 pm	Prof. Sangeeta Pande	The theory of purushartha with reference to Kathopanishad
3.45 to 4.05 pm	Prof. P. Seshadri	Purusharthas as an Answer to Existential Crises
4.05 to 4.15 p.m.		**Tea**
SESSION IV		
		Chairperson: ***Dr. (Mrs.) Gauri Mahulikar***
		Co-chairperson: ***Prof. (Mrs.) S. H. Doshi***
4.15 to 4.35 p.m.	Dr. Uma Shankar	Yatra naryastu pujyante ramamnte tatra devataha - Where women are worshipped there the Gods reside
4.35 to 4.55 p.m.	Mrs. Nutan Madiwal	Contemporary relevance of the Yoga sutras to human life
4.55 to 5.15 p.m.	Dr. Sharmila Virkar	Gita Rahasya - A Fusion Philosophy?

Saturday 19th January 2008

9.30 to 10.15 am	Justice B. N. Srikrishna	Ethics and Law: Areas of Connects and Disconnects
SYMPOSIUM		
		Chairperson: Justice B. N. Srikrishna
10.30 to 12.30 pm		Texts, Tradition & Methods of Indian Philosophy
	Speakers:	Dr. R. Balasubramanian
		Dr. S. Panneerselvam
		Dr. S. E. Bhelkey
		Dr. P. R. Bhat
12.30 to 1.00 pm	Discussion	
SESSION I		
		Chairperson: ***Dr. S E. Bhelkey*** *Co-chairperson:* ***Dr. Uma Shankar***
1.00 to 1.20 pm	Dr. Mariano Iturbe	The importance of Self- Knowledge and Knowledge of the Self : An Analysis from the view-point of Ramanuja
1.20 to 1.40 pm	Prof. (Mrs.) Namita Nimbalkar	Satyagraha as the Gandhian solution to Resolve Conflict
1.40 to 2.00 pm	Dr. Tabassum Sheikh	Influence of Indian Philosophy on Mahatma Gandhi's Struggle for a Secular India
2.00 to 2.30 pm		**Lunch Break**
SESSION II		
		Chairperson: ***Prof. P. Seshadri*** *Co-chairperson:* ***Prof. (Ms.) C .B. Kore***
2.45 to 3.05 p.m.	Mrs. Devaki Kutty	Business at its Pinnacle
3.05 to 3.25 p.m.	Dr. M. S. Kurhade	No One Religion Holds The Keys of Heaven
3.25 to 3.45 p.m.	Mrs. Sunita K. K.	Modern Trends in Environmental Jurisprudence: Ethics & Practices
SESSION III		
4.15 pm onwards		
Concluding Session		
	Felicitation of the speakers at the Pre-conference workshops	
	Chairperson's Remarks **Delegates' Comments**	**Prin. Dr. (Mrs.) Shakuntala A. Singh**
	Vote of Thanks	**Prof. (Mrs.) R. S. Rane**

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Papers read at the UGC sponsored two day National Seminar on

Indian Philosophy: Its Relevance in the 21st Century

Abstracts of papers read at the pre-conference workshops

The Task of An Indian Philosopher Today

Dr. (Mrs.) Shakuntala Singh

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mensanamonographs@yahoo.co.uk

Between two extremes of thought about the Indian philosophies lie the vast majority of us. On the one extreme are the committed believers, who are convinced that whatever worthwhile had to be written or thought of in the Indian Philosophies has already been down by our ancients. All that we can do today is understand it in all its subtleties and clarify it for a larger audience. On the other extreme lie the members of the so-called rational scientific-analytical, and often atheist, group who are fundamentally antagonistic to such a reverence, which they believe, borders on dogma and religion. Somewhere in between the two, lie the vast majority of people working on the Indian Philosophies today, some more inclined to one side, some to the other. Fortunately or unfortunately, and most probably unfortunately, these people are caught in the cross-fire between the other two extremes. Part of their inclination towards one or the other side is guided by the fact that they are caught in this cross-fire.

Extremes are extremes and therefore any significant systematic direction is hardly within their scope. They are either status-quoists or rank destabilizers, neither of which is conducive to a healthy, constructive growth. As always, therefore, it is the middle group of thinkers in philosophy, like the middle-class in Society, from which one should expect any constructively significant philosophizing to emerge.

Let us see what we mean by this middle group of philosophers and middle type of philosophizing. Broadly speaking, they have certain points of agreement:

i) There is something very significant in the Indian system of thought and method of philosophy as has been handed down to us. In other words, tradition has something very worthwhile to offer.

ii) At the same time, the tradition has many draw-backs too. And while a healthy respect for it is obligatory (may be even bordering on reverence for some), a blind believer's attitude (a blind reverence) is certainly misplaced.

iii) It is possible to constructively reinterpret traditional Indian concepts and find their relevance to modern Indian philosophizing, as well as in the world-context, i.e. in the context of Indian thought's contribution to World-philosophy. And it is possible to construct suitable paradigms of study for the modern Indian thinker based on these traditional concepts.

iv) This type of systematic and comprehensive work has not been carried out till now although it is the hope, the wish and the ambition of many. Mark the words systematic and comprehensive because unless a well-organized (systematic) and an exhaustive (comprehensive) amount of work is done in any particular school or system, it cannot be said that the particular school or system has been constructively re-interpreted for modern times. They can be considered attempts or pointers, but they cannot be given the status of a full and complete work.

v) Somewhere in the minds of all these middle-group thinkers lies the wish, expressed or unexpressed, that this be done, and preferably in their own life-time. This is what generally motivates them to philosophize in and about the Indian Philosophies today.

Having now understood the background and the inclinations of our subject-group, we can lay down a reasonable prescription, which should help them actualize their aspirations. The remedy that comes to mind can be formulated in the form of the following three steps, interlinked and progressive:

a) The first task of an Indian philosopher today is to try and understand the Indian tradition as properly

and as comprehensively as possible. By properly, we mean being true to traditional interpreters and being unprejudiced by the extremists' view; and by comprehensive we mean a fairly exhaustive or in-depth study of primary and secondary texts. In sum, this amounts to Study of Tradition.

b) The second task is to try and attempt an interpretation of the tradition true to its spirit and methodology, guided neither by bhakti or devotion nor by iconoclasm. True to its spirit means understanding what the work means or says in its essentials, that is, grasping the essence or fundamental concepts of a particular work or system, and correlating it with the work of those who have understood it wholly or partly in this manner, as well as contrasting it with the work of those who have misunderstood it wholly or partly in this manner. True to the methodology means the methods to be utilized should be those accepted as a part of that tradition and not methods that may be part of another tradition, unless and until sufficient proof is first given that the method which is a part of another tradition is equally applicable to this tradition, and this proof finds reasonably wide acceptance. This, to summarise, means to Interpret the Tradition.

c) Having carried out the earlier two steps, in that order, and only after carrying them out, if one finds that one can depart from the tradition and/ or de-link oneself from it, or establish a new tradition, then and then alone does one have the privilege to carry out steps that establish a new school/system or sub-school/sub-system in modern Indian philosophy. What this means in essence is, unless you have first studied the tradition thoroughly, interpreted it to a significant degree, you cannot develop the ability to depart from it. In other words, those who wish to give insightful departures in the Indian Philosophies, that is, wish to achieve the third step have necessarily to pass through the first two. And if they have not, their work has to be judged accordingly.

This order cannot be reversed. And one can make this statement even to the extent of sounding dogmatic. Unless there is a systematic study of a subject, it cannot be interpreted, and unless it is constructively interpreted, one cannot constructively depart.

We are talking of constructive interpretation and constructive departure, mind you – destructive, destabilizing interpretations and departures are of course possible at any time. That, however, is neither the primary concern nor the fundamental motivating force in our middle-group philosophers. If at all there is any destruction or demolition, it is only to construct a more solid and tamper-proof edifice.

It is within the scope of most people doing serious middle-group Indian Philosophy today to take the first step, that is, to comprehensively study the tradition, and if possible write expository – explicative works based on them. It is also within the scope of may be a smaller group of middle-group thinkers, who have performed the first step, to progress to the second, which is to constructively reinterpret the tradition. They will fall in the illustrious lineage of the commentators of yore in the various schools/systems of Indian philosophical thought.

Now we come to the third group, the group, which wishes to depart from and/or establish a new tradition. Here let us be honest. Most contemporary Indian thinkers of some standing would like to make a mark. Which means, they would like to be considered as having set forth a significantly new trend in philosophizing, both by their peers and posterity. However, one must remember the old idiom, 'Though the spirit be willing, the flesh is weak'. Such claims, if not preceded by the other two steps, are hardly likely to succeed.

It required centuries of explication and commentaries on Gautama's **Nyaya-sutra** for a Gangesa to be born and significantly depart from the old Nyaya. Similarly, centuries elapsed between the original Upanisadic thinkers and the systematizers of Vedanta like Sankara, Ramanuja and Madhva.

Why are we in such a tearing hurry?

Let us give ourselves some time. Let us first lay down a solid, proper foundation. And, in the true Indian tradition, not desire for the fruits, for instant gratification. Who knows a new Gangesa or a new Sankara , may result that way?

Whether this is only a hope or a fantasy may be an arguable point. But to wish for a Gautama, a Gangesa or a Sankara to be born today without we laying down a proper ground-work for their birth is sheer day dreaming. And to wish for one such to emerge from one of us, again without the necessary steps enumerated above, should be even impossible to day dream.

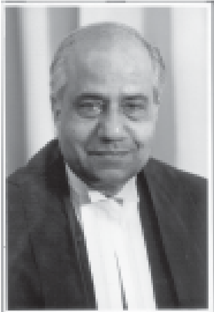
The task of the Indian philosopher today is to voluntarily accept and patiently carry out these three steps, unmindful of the barbs and the exploding ammunition of the "extremists" around. For, this species of the human race exists as much in the philosophical sphere as the socio-political one.

If such can be the broad perspective of the majority of us, Indian philosophy should have as sound a present, and as secure a future, as it had a glorious past.

❑❑❑

Ethics and Law – Areas of Connects and Disconnects

Justice B. N. Srikrishna



Born on 21.05.1941. Graduated in Science and obtained LL.B and LL.M from the Government Law College and the University of Mumbai. Enrolled as an Advocate of the Bombay High Court on 23.12.1962 and specialized in the field of Labour and Industrial Law. Was designated as a Senior Advocate of Bombay High Court on 17.06.1987. Was a member of several professional associations, while at Bar. Appointed as Additional Judge of Bombay High Court on 30-7-1990 and as permanent Judge on 3-10-1991.Appointed, in January 1993, as one-man Commission to inquire into the riots and incidents in Mumbai during December 1992-January 1993. Appointed as Chief Justice of High Court of Kerala on 06-09-2001. Appointed as Judge of the Supreme Court on 3-10-2002. Retired on 21.5.2006

The word "ethics" is derived from the Greek word ethos (character), and from the Latin word mores (customs). Together, they combine to define how individuals choose to interact with one another. In philosophy, ethics defines what is good for the individual and for society and establishes the nature of duties that people owe themselves and one another.

Ethics refers to well based standards of right and wrong that prescribe what humans ought to do, usually in terms of rights, obligations, benefits to society, fairness, or specific virtues.

Ethics refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud.

Ethical standards also include those that enjoin virtues of honesty, compassion, and loyalty. And, ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well founded reasons.

Ethics also refers to the study and development of one's ethical standards.

Laws and social norms can deviate from what is ethical. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded.

Ethics also means the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we, and the institutions we help to shape, live up to standards that are reasonable and solidly-based.

Law is concerned with normative propositions of how people ought to behave.

Law reflects society's ideas as to 'hoped for' behaviour from its constituents.

Law, morality, religion, ethical standards and opinion are modes of social control as they prescribe how people ought to behave

Jurisprudential study takes within its sweep ideas and philosophies through the ages that have shaped the ideas

Legal rules attempt to preserve the valus system adopted in a civilized society.

Law acts as an instrument of social change in that it forces abandonment of norms which do not conform to value standards and compels adoption of value standards on which it is based

Justice is an ethical concept in reaching which Law plays an instrumental role

Though law often embodies ethical principals, law and ethics are far from co-extensive. Many acts that would be widely condemned as unethical are not prohibited by law — lying or betraying the confidence of a friend, for example. And the contrary is true as well. In much that the law does it is not simply codifying ethical norms

Natural Law and Human Rights are base on universal and eternal value considerations than on enacted Law which might vary with time and tract.

A Hermeneutical Reading of Indian Philosophy

Dr. S. Panneerselvam

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Tradition is the finite unfolding of an infinite content, a history of finite actualization of an essentially inexhaustible, or infinite, truth. To put the same in Gadamerian terms, it is "inescapable facticity". Every re-telling of it is a renewal of the tradition. Our belongingness to tradition is our primordial ontological condition. Tradition is the locus of understanding. We are shaped by our past in various ways and this has a tremendous influence on our understanding. The past and the present are related and become a continuous process through the tradition. In tradition, we think in our own concepts. A living tradition, according to J.N. Mohanty, challenges the thinker. There are many thinkers from within the tradition have challenged the basic framework. Mohanty says that Buddha for example, challenged the atman tradition and Nagarjuna challenged the metaphysical-epistemological tradition.

In the western tradition, it was Gadaamer who talks about the tradition and the role of understanding. He ties all human experience of meaning to language. He states that it is in language that we articulate the experience of the world insofar as this experience is common. "Hermeneutic experience is the corrective by means of which the thinking reason escapes the prison of language, and it is itself constituted linguistically,"[1] says Gadamer. He supports the view that the process of interpretation is important in language. This process according to him is a circular one, involving the movement from the part to whole and whole to the parts. This means that in order to understand the meaning of a sentence, the parts, namely, the meaning of individual words is to be understood. Similarly, in order to understand the meaning of a paragraph, we need the understanding of individual sentences, and in order to understand the paragraph, we require an understanding of the language. Thus Godamer stresses that language is interwoven with sentences and words, and understanding is possible only through the implicit relation between the whole and parts. This led Gadamer to say that all understanding is interpretation. Understanding includes always an element of application. Understanding, interpretation and application is a triunity, and hence is inseparable, says Gadamer. Ultimately, understanding and interpretation are the same. For Gadamer, interpretation is always open-ended which means no interpretation is ever final, thus allowing always-new interpretation. This means understanding is always application. Here, one must be little careful in understanding the term, "application", because for Gadamer, the term does not mean applying something to something. By application, he means that we see a text or a situation as already significant. Our understanding grows out of a particular context and when the context changes, the need for re-interpretation arises. But Gadamer claims that re-interpretation may lead to changes in our situation, but we cannot free ourselves completely from our given tradition and situation. Here the role of the interpreter is important. The intention of the author, holds Gadamer, is an inadequate standard of interpretation because it is non-dialectical. He considers understanding, as essentially dialectical. This means that new meaning is born in the interplay that takes place continuously between the past and the present. In every interpretation, the text gives new meaning.

For Gadamer, the notion of hermeneutics can be better understood in terms of the relationship between language and interpretation. Habermas correctly says that with Gadamer, language acquires a third dimension.[2] The unity of language, which

[1] . Gadamer, *Truth and Method* , (tr.), William Glen-Doepel, London: Sheed and Ward, 1979, p. 363.

[2] . Jurgen Habermas, *On the Logic of the Social Sciences* , (tr.), Shierry Weber Nicholsen and Jerry A. Stark, UK: Polity Press, 1988, p. 149.

disappeared in the pluralism of language-games, is dialectically restored in the context of tradition.[3] Language exists only as something traditional, for tradition mirrors language. Language is said to be the medium of hermeneutical experience. Hermeneutical problem is not one of the correct mastery of language but the proper understanding of that which takes place through the medium of language.[4] Language is the middle ground in which understanding and agreement concerning the object takes place between two people. All knowledge of ourselves as well as of the world comes to us through language. For Gadamer, language is not a mere tool we use, but something which precedes us and whose play we submit to. We can only think in language, and just this residing of our thinking in a language is the profound enigma that language presents to thought.[5] Language grows with thought, or rather thought grows with it. In the ultimate analysis, they may be identical. Hermeneutical method is intimately related with language. Habermas says that what distinguishes hermeneutic circle from being a vicious one is the connectedness of language and the practical social context of life.[6] Language is compared to that of play or a game. In a game, Gadamer says that the players are more played on than playing. Similarly, language speaks us, rather than we speak it. In language, we are always already in language, even before we could analyze or speak about things. Heidegger's statement that language is the house of being is echoed in Gadamer's statement, "Being that can be understood is language". His following statements are interesting.

This paper attempts to understand the Indian philosophical tradition at the backdrop of western hermeneutical thinker, Gadamer who has discussed the role of tradition, text and method in understanding.

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[3] . Ibid.

[4] . *Truth and Method*, op. cit., pp. 346-347.

[5] . Gadamer, *Philosophical Hermeneutics*, (tr. & ed.,) David E. Linge, London: University of California Press, p. 62.

[6] . J. Habermas, *Knowledge and Human Interests* , (tr.), Jeremy J. Shapiro, London: Heinemann, 1972, p. 173.

Re-looking Indian Philosophy for the 21st Century

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Philosophy consists of reflection on man's experience in relation to himself. But a reflection on one's experience is based on what type of philosophy one is subscribing to. By "type of philosophy", we mean whether one is rooted in one's own tradition or rooted in "borrowed tradition" of the west. If a person develops his reflection on a borrowed tradition, then one must also see how far this will help. K. Satchidananda Murty in his book, *Philosophy in India,*[1] argues that there were three different conceptions of philosophy prevailed in India at different periods. (i) Philosophy as the rational, critical and illuminating review of the contents of theology, economics and political science and also as the right instrument and foundation of all action and duty, which helps one to achieve intellectual balance, (*dnvikãiki*), (ii) Philosophy as a system of ideas comprising epistemology, metaphysics and ethics, (*darsana*) and (iii) Philosophy as the intuitive network of views regarding man, his nature and destiny, nature and the Ultimate Reality or God (popular philosophy). Of these, the second conception is found in Sanskrit, Pali and Prakrit sources and the third is expressed in other Indian languages. Philosophers in India are concerned with all the three conceptions of philosophy though philosophers choose their conceptions based on their interest. But a total understanding of Indian philosophy becomes complete only through the understanding of all three conceptions of philosophy taken together.

When Indian philosophy was dwindling under the yoke of British rule, and English missionaries with a view to exposing weakness of Indian thought and culture and establishing superiority of their own, writing books and translating a number of religious and philosophic works in Sanskrit, a new wave of consciousness was created in India. The coming of the Europeans and the establishment of a vast British Empire on Indian soil in the 19th century, no doubt, opened a new chapter in the cultural and political history of India. The Orientalists have made an attempt to revive Indian philosophy. The western knowledge based Indian intellectuals had their visions coloured by the western world. They began to judge Indian concepts in western terms. The dynamic civilization of the west began to break the age-old Indian traditions and ideals. At one stage, it was even felt that the ancient Indian civilization would just be replaced by the western. Rammohun Roy, the father of Modern India emerged during this period, followed by Swami Vivekananda, Swami Rama Tirtha and others. These western educated Indians were appalled at the plight of their countrymen who were reluctant to leave their ancestral heritage and embrace the alien cultural patterns and values imposed on them. The translation of many ancient Sanskrit texts into English by the Orientalists and their publication by the Clarendon Press, Oxford, under the general title "Sacred Books of the East" helped the Indians to know the significance of their rich spiritual heritage. They felt the need to defend it. But they also understood the necessity of accommodating and absorbing certain trends of western civilization, into the fabric of Indian culture, without affecting the essential root bases of the ancient past. In order to suit modern conditions, they sought to revise their ancient pattern of thoughts. They interpreted for example, the Vedanta texts in the light of the ideas stemmed from the west by means of their intuitive experiences and offered the necessary ethos best suited to the Indian mind in the modern context. The west is a symbol of the new age as well as new knowledge to Roy and Vivekananda. Roy who had his spiritual roots firmly in the Vedanta also had profound knowledge of the great philosophical thoughts of the west. Different western movements were familiar to him. It was he who had put India on the march towards progress and freedom. In the works of Roy, Aurobindo,

Radhakrishnan and others we find a conscious attempt to reverse the direction in which the western-oriented intellectuals had previously studied Indian thought. Instead of assessing Indian ideas in western terms, they assessed western ideas in Indian terms.

Contemporary Indian philosophy took an important dimension in 1917 and scholars classify the development of contemporary Indian philosophy into two periods: (1) The period from 1917 to 1947 and (2) from 1947 onwards. During 1917-1920, two important events took place in Indian history. Gandhi became the leader of the national liberation movement in 1917 and Aurobindo's philosophy became prominence. Aurobindo was dissatisfied with the traditional as well as the western Indologists' way of understanding the Vedas. He made a significant contribution in shaping the contemporary Indian philosophy. For this reason, some consider him as the father of contemporary Indian philosophy. Similarly, Radhakrishnan as an interpreter of Indian thought gave a new direction to Indian philosophy. His commentaries on the texts were always refreshingly original. He firmly believed that his role as a commentator was to disclose the relevance and the topicality of the central truths of the scriptures to our nuclear age.

During the post-independence period, three important works on contemporary Indian philosophy were published by the modern scholars teaching in different Universities. They are as follows: 1. *Current Trends in Indian Philosophy*, (1972) (eds.) K. Satchidananda Murty and K. Ramakrishna Rao, 2. *Contemporary Indian Philosophy* (second series) (1974) (ed.) Margaret Chatterjee and 3. *Indian Philosophy To-day*, (1975) (ed.) N.K. Devaraja. It has been generally viewed that the above works published during 1970-80, mainly examine western philosophical thinking. The articles published in these books deal with western philosophical issues and discussions on Indian philosophy is comparatively less. Hence there has been a criticism that Indian Philosophy has lost its direction and if at all it has to survive, there must be some direction. Why did this problem occur? The problems that are faced by Indian philosophers are partly due to lack of Sanskrit knowledge and also partly due to the influence of the anti-metaphysical trend in Anglo-American analytical philosophy has produced a rift, a sort of crisis of communication among traditional scholars.

We can classify philosophers in India into three major groups: (1) Group of philosophers who are well trained in classical Indian tradition but lack both the knowledge of any foreign language and the tools of philosophizing. (2) Group of philosophers who are basically trained in western philosophy, especially in existentialism, phenomenology and analytical philosophies. These philosophers altogether reject Indian philosophy and they believe that Indian philosophy has nothing to contribute and (3) The group of philosophers who are good both in western and Indian philosophy; these philosophers try to apply the western models or tools to Indian philosophical problems. It is the third group of philosophers who could bring a real change in Indian philosophy. How far we are productive? How are our indigenous methods or techniques acceptable? Are we prepared to accept something from other culture to suit us? What does translation of western ideas into our own native idea mean? All these questions can be addressed to the third group of philosophers, as they alone are capable of answering and solving the problems of philosophy. The Sanskrit pundits, belonging to the first group are not in a position to translate their ideas into any of the foreign of languages and hence the outsider finds it difficult to understand them. The western philosophers living in India, i.e., the second group of philosophers write mainly for the Indian scholars in India. Suresh Chandra points out that Indian scholars writing on western literature is not taken seriously by the west.[2] Thus the future of Indian philosophy depends on the synthetic and assimilative approach of Indian philosophers towards contemporary western philosophy. The Indian philosopher of to day must, widen his perspective and sharpen his philosophic tools through a thorough and careful study of a balanced assimilation of the movements of contemporary western philosophy. In other words, "we must become philosophically alive and active".[3]

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[1] . K. Satchidandana Murty, Philosophy in India, Indian Council of Philosophical Research, New Delhi and Motilal Banarsidass, New Delhi, 1991, p.vii.

[2] . Suresh Chandra's Report, in Philosophy in India , Ibid., p. 151.

[3] . Ibid., p. 152.

Many contemporary Indian philosophers have shown the need and the method to evolve a truly modern way of doing philosophy. There are philosophers who talk about establishing a creative philosophical tradition in India which self-consciously takes up that core-tradition, and perceives itself as continuing the discussion of the themes, issues and problems formulated in, and arising out of, that tradition, no matter in what language and irrespective of the geographical and socio-political loyalty of the author. Sibajiban Bhattacharyya's usage of mathematical logic to represent Navya-Nyaya, B. K. Matilal's application of analytical philosophy to understand Ny• ya realism, J.N. Mohanty's application of Husserlian concept of phenomenology to Indian philosophical problems, Ganeswar Mishra's linguistic and analytic trends to interpret Advaita, and R. Balasubramanian's phenomenological model for understanding Advaita are all creative methods which show a direction for the future of Indian Philosophy.

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Relevance of Non-violence In The Modern World with Special Reference To Jainism

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Jainism holds an important position among Indian philosophical systems. It has enriched Indian culture in many ways.

Jainism has been rightly called ethical religion, which is applicable and relevant today as it was 2500 years ago. It lays great stress on good conduct. In Jainism, non-injury is a religion and not merely a part of religion. Non-violence is no doubt, preached by all religions but Jainism has worked it out both in its negative and positive aspects in such a way that a conscientious observance of it is sure to safeguard both personal and social interests. The Jain ethos comprehends all aspects of human life and lead to social development, individual happiness, economic advancement and political harmony. The paper highlights Jain doctrine of non-violence with all its varied implications, which need to be explored in greater detail. An attempt is made to discuss principle of non-violence in modern world. which has relevance to the solutions of the following problems:- i) Ecology 2) world peace 3) Interfaith dialogue.

In the age of globalization, we have to reaffirm faith in Indian ethos. We may be able to create then technocrats entrepreneurs managers and business leaders who would try to improve quality of the life. Lord Mahavira advocated overcoming vices like anger greed etc. and recommended the practice of certain virtues. The ethical principles of Jainism prescribe a code of conduct, which requires an individual to be an ideal person with non-violence as the foundation of his life.

The Anuvrata movement of Acharya Tulsi deserves mention in this connection. It is a panacea to get rid of the evils of society. Jain values can encourage understanding and tolerance. Its welfare economics needs to be studied. The focus is on of self-purification and self-management. Today, when we are living in the world of conflicts and in constant dread of war, the tremendous practicality of Jain doctrines and non-violent model of life style must be realized.

Jainism holds an important position among Indian philosophical systems. It has enriched Indian culture in many ways. Lord Mahavira represents the Jaina tradition of India and that of non-violence. Though he preached 2600 years ago, his preaching's are relevant even today. His message is full of 'Pragmatic optimism', self-discipline and self-reliance and bears special significance for the better social order and spiritual advancement of mankind. The paper attempts to highlight relevance of Jaina principle of non-violence in the 21st century.

The ethical doctrine of the Jainas is unique and non-violence is central to Jaina system of thought In Jainism non-violence is a religion and not merely a part of religion. In Jain text .[1] It is explicitly mentioned "Every living being wants to live. Sorrow and killing are not liked by any living being. All beings love their life". This implicitly establishes that all beings have the right to live. Another Jain text says, Non-violence is for the welfare of all beings.[2] Non-violence aggravates enmity whereas violence promotes friendship.[3] Further 'Non-violence is the shelter for the terror stricken.[4] The basis of Jain concept of non-violence is reverence for life. Non-violence is the virtue, which asks us to respect all forms of life.

The quintessence of Lord Mahavira's teachings is that Religion sustains the world. Non-violence, self restraint and penance are constituents of Religion"[5] "Tirrthankaras have recongnised non-violence as duty knowing the suffering of all beings." [6] Lord Mahavira

has said "To kill or hurt any living being amounts to killing or hurting oneself. Compassion to others is compassion to one's own self".[7] Man should live in harmony with all beings and nature. Hence, the relevance of Jain concept of non-violence which can bring in adaptability in modern life-style and may help us change the attitude of people in today's world of consumerism hedonism and terrorism. Non-violence can be broadly interpreted to mean "harmlessness". Non-violence need not be regarded as a passive attitude. To emphasize its spiritual dimension let us understand its implications: Spiritual law expresses itself through the activities of life.

1. Non-violence is the primary, chief and principal vow and all other rules of conduct - non-stealing, truth, chastity or self restraint and limitation of possession are derived from non-violence
2. Non-violence is the principle of interdependence- All Soul are bound together by mutual support and interdependence which is the principle of modern ecology.[8] Thus non-violence is the principle for ecological harmony par excellence. It may be compared with Deep Ecology.
3. Non-violence is the basic value In jainism this ethical value has been extended to fauna and flora, to Animal protection etc.
4. It is tolerance necessary for resolving conflicts. It can be applied as a creed on a mass scale in the field of politics.
5. Non-violence implies vegetarianism, which is supported today by the science of medicine. Food affects mind body and soul.

The doctrine of non-violence has been universally accepted by all the religions- In Buddhism compassion occupies an important place Islam recognizes the merciful God. In Hinduism, it is a great religion. "Thou shall not kill" is one of the ten commandments in the Bible. However we find that every religion except Jainism has permitted or approved of violence in the guise of sacrifice etc. Perhaps Jainism is the only religion which not only abstains itself from all types of cruelties and it preaches Non-violence as its first and foremost tenet. It considers thought at the root of action. Hence the need to change attitude. What is important is vigilance. Ill practices prevailing in the contemporary society are the results of violence in thought translated into violence in action - the physical violence which, we see all around us. Violence brings disharmony polluting Individual self as well as society. We have to reinterpret the antique value of non-violence in the modern context. The rationale behind the principle of non-violence is the equality of all living beings. Lord Mahavira says, "Not to kill any living being is the quintessence of all wisdom. Certainly, one has to understand that non-violence and equality of all living beings are essentials of dharma". [9]

Positive Aspect of Non-Violence:

The positive side of non-violence is as important as the negative side but it is sometimes not fully appreciated. The positive aspect implies forgiveness, kindness, charity and service, friendship towards all beings, respect for the qualities of virtuous people, utmost compassion for the afflicted beings and equanimity towards those who are not well disposed towards us. Socio-cultural dimension of non-violence is important in the age of globalization today.

II

Let us see contribution of non-violence in 21st century world order and new social order. Implications for 1) Ecology 2) World Peace 3) Interfaith Dialogue

Environmental degradation is burning problem of this age. Ecological crisis we are facing today is perhaps, one of the worst crises in history. Man in his attempts to get mastery over Nature has destroyed it. The solution to the problem will come from man himself and not from science and technology. Jain philosophy of the nature is based on non-violence. It teaches us what we at individual level can and must do to change our mind, practices and mode of living. The principle of ecology in Jain text is 'parasparpapgrahojivanam' [10] In Jain literature it is said that life exists in not only human and animal organisms but also in stones, earth, water, fire, air and vegetation. Consequently man should not cause harm to them, disturbing the equilibrium existing among them. The implication is that destruction of environment is an act of violence. In this connection, Jain declaration on nature, which excellently summarizes the philosophy of Jainism in preservation of nature,

ecological harmony and environmental protection, is significant. On 23rd Oct. 1990 a few eminent Jains from all over the world presented "Jain Declaration on Nature to His Royal Highness Prince Phillip-President of the World Wide Fund for Nature- International.[11] This was to mark the formal entry of the Jain faith into the Network of conservation and Religion. Some of the steps for sustainability are as follows:

1. The culture of over consumerism which is the result of technological revolution has to be checked, as it is the root cause of degradation.
2. Environmental education on conservation is a must. It can show the direction for fundamental transformation of an individual by non-participation in destructive activities. There must be attitudinal change.
3. We must educate children our Indian heritage, which it is their right to know. This will lead to change in value-system for sustainable development.
4. Sustainability must be achieved by adopting non-violent simple, eco-friendly life style and by avoiding eco-terrorism to preserve incredible bio-diversity.

Though it is necessary to have a general legislation for environmental protection, environmental laws will not help much. Individuals by self-discipline and practice can effect changes. It is this conception of life an ethical responsibility of human beings that made the Jaina tradition a cradle for the creed of ecological harmony. "The idea of ecology of science is firmly grounded in to a moral perspective and the Jain moral tradition of the respect for life and its sanctity may have high potentials of relevance."[12]

PEACE

Jain seers have craved for the peace and prosperity of all on the earth and prayed for their welfare in their prayer. Non-violence can play a role in competing terrorism.

"One must almost sum up the atmosphere of Jainism in one phrase that we find in 'Sutrakritang' that man by not injuring living creatures reaches the "Nirvana" which is peace-peace between man and man, peace between man and animal, peace everywhere and in all things".[13]

Peace is an ethical issue that shows concern for humanity. In the modern strife-torn world when all sorts of distrust, doubts and wars are prevalent all over the universe and when violence threatens to ruin the entire fabric of human civilization, the quest for peace, which is at the very heart of Jainism, is significant. Today we are living in the age of science and technology. There is tremendous growth of knowledge. It is the era of information revolution. At the same time, it is the age of anxiety and mental tension. We are passing through value-crisis. Man has known much about the atoms but not about the values needed for the meaningful and peaceful life. In contemporary world, the need of Jaina values has become more pressing than ever before. At present situation, either we have to establish peace through non-violence and other Jain practices or we have to face destruction.

Nuclearism and Terrorism, which are the result of the narrow outlook, have created what is called Culture of violence and Peace has become a dream. Today's world is in constant dread of war. There is communal disharmony. The only thing violence can do is to excite greater violence. Modern scientific and technological progress has created conditions in which man must live together in peace or face destruction. Peace is today the condition for survival. Peace between people of different races caste and creed and between nations. The road to peace is a return to certain principles of religion. All religions advocate path of good conduct and spiritual upliftment. Basic journey towards spiritual perfection is common to all religions. The question is how to accomplish peace. It cannot be accomplished by governments or by external agency. It cannot be imposed from outside. It must grow from within, what is needed is vision of peace. We must rediscover our cultural heritage. The Philosophy that lies behind the creation of UNESCO declares that, "Since wars begin in the minds of men. It is in the minds of the men that the defense of peace must be constructed." It follows that (1) We must accept mutual goodwill and friendliness among different nations as a necessary condition for world peace;(2) Secondly, there should be complete avoidance of violence. Non-violence should be practiced in words, thoughts and deeds by each

individual with conviction that it is a law of nature.

The eternal values preached by Lord Mahavira transcend religious barriers. They have universal relevance.

Interfaith Dialogue:

In this context, it is pertinent to note:

Anekantvada or syadavada or theory of manifoldness of Reality or Jaina Theory of Relativity. The doctrine of multiple vision is another important contribution of Jainism, to world thought. It is extension of principle of non-violence in intellectual field. It is logic of probability or relativism based on realism. It implies non-absolutism. This theory is unparalleled in history of philosophy. 'Respect to the views of others' is important for attitudinal change. It will result in toleration- This principle develops catholic outlook necessary for peaceful coexistence It is holistic principle. The kind of intellectual toleration it will develop will further lead to an atmosphere of peaceful coexistence avoiding dogmatism and fanaticism. Much violence in the world today arises from fundamental ideological and religious disagreement "Jainism with its theory of multiple visions provides a framework through which qualities like tolerance understanding etc. can be developed".

Jain thinkers have consistently shown respect for other faiths. No wonder that Jainism is opposed to all forms of religious fanaticism. Religions should unite the people and not divide them.

It helps us to understand the viewpoints of others. It helps also to cultivate spirit of tolerance and understanding. This will increase goodwill and harmony. One has to practice generosity of spirit and avoid fundamentalism. Thus, antagonism can be resolved not by quarrels but by communication and understanding. It is the principle of co-operation and peaceful co-existence. This means toleration, which is characteristic of Jaina Ideology. One should accept one's faith but also respect other's faith. It is also an ideal for successfully managing conflicts-personal or interpersonal, national or international. It is the doctrine of open-mindedness, which is the expression of fundamental non-violent attitude. It has wonderful power of assimilation. "Jainism with its theory of multiple -vision provides a framework through which qualities like tolerance, understanding etc. can be developed"[14] . If we accept this synoptic outlook in life, all quarrels will vanish. Nation's foreign policy should be influenced by such and understanding. The real threat to world peace comes from ideological conflicts, which can be avoided. Another principle called non-attachment to possession is a comprehensive precept or an ethical principle for a good social order. It refers to limitation of mindless accumulation of things and articles of consumption. All human vices are due to attachment to possession. "The desire for power and possession has given birth to the race for atomic weapons. This virtue stresses change in attitude".[15] One major factor for peace is our attitude towards our possession. This is the principle of Aparigraha It means- non-acquisitiveness:

The Jain principle is -Enhance the quality of life and not merely increase the quantity of consumption- Attachment to possession reflects our greedy attitude The Jaina emphasis on non-attachment to possession- is significant from social and human point of view. It is not possessions that are real obstacles the real obstacles are our attitudes. The craving for possession not needed is one of the causes for violence. This concept does not mean not to fulfill one's needs. The message of this virtue is to eradicate the selfish desire for power. This virtue stresses change in attitude of mind. Self-control rather than self –indulgence leads to detachment to possession. The concept is original to Jainism. It really denotes a non- violent attitude. The emphasis here is on certain amount of self- restraint and not on possessing necessary things for living. When there is thought of non-attachment to hoarding, naturally, violence will have no place in man's life Also other vices like stealing untruthfulness and absence of self-control will die. Obviously this kind of philosophy will give the way for goodwill and peace. This virtue has not merely religio- economic significance but also social significance.

Conclusion:

Needless to say, that a proper understanding of all these principles will contribute to the solution of manifold problems confronting humanity in search of peace.

These unique concepts help in building up sound value system. A new type of thinking is required. Jainism preaches that ultimately peace is conciliation. It involves factors ‘within’. Main features of Jain framework for securing peace are, 1) Global disarmament, 2) Restraint, 3) Liberation from violence, 4) Giving up of ego, negativity and impurity. Jainism offers unique philosophy for world era.

From the forgoing discussion it is evident that Jainism deals with the permanent values of life, which are of enduring benefit to mankind. The Anuvrata movement founded Acharya Tulsi and Ahimsa yatra started by Acharya Mahaprajana are welcome steps for establishing peaceful social order. Jainism preaches humanism. In addition to non-violence, penance, forgiveness, self-control etc. also form a part of Jaina tradition. Jainism emphasizes individual, social and spiritual values, for upliftment of soul and welfare of the universe. Perhaps, Jaina precepts can provide a civilized basis for peaceful co-existence. Again Jaina scriptures express the feeling of friendliness by saying:

“We extend forgiveness’ to all. Let all forgive us”.[16] “Let the law Jain give all happiness” These noble ideals can be solid foundations of society and lead to a better social order.

In the end, distinctive Jain principles can be used to facilitate and establish peace on the globe. In India religion and philosophy are not isolated pratices but they are intertwined with life.

Lord Mahavira was the great apostle of peace in the world and with the Jain principle of non-violence world can travel along the path of peace and freedom from fear. Perhaps in the twenty-first Century Jainism may rule the world. Jain message of peace and world fraternity is a call for internationalism.

Ahimsa is the supreme religion-”Nothing is higher than Mount Meru or anything more expansive than the sky Like wise know that no Dharma is equal to Ahimsa in the world.”[17]. Jainism stands out from other religions in its application of non-Violence. It is more than a moral precept. It is equated with deity and is described as the protector of the whole universe.

Nature is treated reverentially in Jainism, It asks us to shape our actions with a more care for their environmental consequences. ‘Conserve ecology or perish’ is the message of Jainism to modern world.

In Jainism non-violence is not merely a ritual but discipline for all at all times. It provides us with earth ethics. It would help humanity to live in harmony with Nature. Jainism teaches not to exploit nature in our greed for wealth and power if we practice non-violence and be a little cautious perhaps, we can prevent disturbing ecology. All our selfish pursuits amount to violence. Non-violence implies restricted consumption of national resources - In social context it implies practices of restraint in all activities- Do not harm others, consume energy only to the extent that is minimally essential. No extravagance or waste should be there due to neglect and carelessness. Lord Mahavira rightly observed that non-violence is wholesome for all living beings. It is abundantly clear that non-violent life-style is imperative to save mankind. A careful study of Jaina scriptures reveals evidences for the concern of Jainism for universal welfare.

In this way, we have to evolve a new life- style-based on values- Let the world follow the Jaina way of life. We can formulate certain basic concepts, based on these values.

In the age of globalization, we have to reaffirm faith in Indian ethos. We may be able to create then technocrats’ entrepreneurs Managers and business leaders who would try to improve quality of the life. Lord Mahavira advocated overcoming vices like anger greed etc. and recommended the practice of certain virtues. The ethical principles of Jainism prescribe a code of conduct, which requires an individual to be an ideal person with non-violence as the foundation of his life.

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Agenda:

1. Commitment to culture of non-violence in all fields of life at all levels- individual, social, national and international.
2. We must endeavourer to change mental attitudes to avoid conflicts Einstein has rightly observed 'with the splitting of the atom, everything has changed save our mode of thinking'. Thus, we hurl ourselves toward unparalleled catastrophe. So our present problem is, perhaps - we need to be more objective,. An attitude to life, which seeks fulfillment in materialism, is wrong.
3. We have to come out of narrow mindedness, selfishness and egoism and practice liberalism in thought. There should be development from anthropocentricism to bio-centricism.
4. To eradicate the desire for acquisition by resisting greed and feeling of passiveness and thus practice restraint.
5. To propagate and practice vegetarianism to develop fine qualities.
6. To adopt the principle of 'Live and Let live', for ecological equilibrium. Animal Rights Protection of wild life
7. Development of toleration through interfaith dialogues is important. People should be educated for peace and harmony.
8. Last but not the least- Be a conqueror- Ethico - spiritual considerations are significant and for that implementation of virtues and value- perspective should be stressed.

I would like to conclude the paper with an optimistic note: "No wonder then that Jainism is a system which offers much that is permanent and eternal and has stood the test of time, it has helped and still help humanity to regain its inner balance which is the crying need of the present age"[18.]

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Purusharthas as an Answer to Existential Crises

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Abstract : The movement from the industrial age to the consumer age has been too fast for many societies to make appropriate adjustments. Indian society, in particular, has still to come to grips with this change due to its multifarious culture and socio-economic disparities. The world tends to become more impersonal and bureaucratic and it remains to be seen if man will be 'caught in the same presuppositions and blinded by the same prejudices', as Carl Jung put it.

As things get standardized, even human psychology seems to be caught in the cobwebs of a uniform format. Modern science, especially biotechnology and genetics, have changed the way we look at life. The power of controlling oil-wealth and other natural resources have led to military conquests and smaller nations have willingly or unwillingly succumbed to the pressures of their 'big brothers'.

In the crossroads of culture, we find crises of values, trust and confidence. It is a crisis in our civilization, despite its advances. Man has lost his bearings and is solely motivated by material goals. The only purushartha is success and survival. For, it is negative peace that man puts up with, living as we do in the shadow of technology, terrorism and political and religious fanaticism. The past is done with, the future is unborn, and the present is uncertain. One continues to life, but not enjoy life. This is the existential predicament of modern society.

Going beyond the epistemological, ethical, ontological and linguistic issues, Indian philosophy takes a holistic view of human existence and the universe. Inner enlightenment or self-realization is its goal. It suggests a view and a method to overcome intellectual, epistemological and metaphysical issues by sheer force of experience and use of reasoned logic. It provides for a philosophy of life, not merely for a living. The four purusharthas of Dharma, Artha, Kama and Moksha are as relevant today as in the ancient times when these were enunciated. Combined with the values of discipline and love, the purusharthas can help an individual to overcome his existential crisis and live a life of peace. If every individual experience inner peace, there will be peace in society.

This paper attempts to show the importance of Dharma as the basis of all other purusharthas and how these can be practiced in today's world. Restoring faith in idealism and spiritualism, life can be turned into a celebration from being merely enjoyed.

Thoreau : "To be a philosopher is not merely to have subtle thoughts, but to so love wisdom as to live according to its dictates."

Max Mueller : "Philosophy is the knowledge of the limits of our knowledge.'

I have begun my paper with these two quotations to show why philosophy is vital to human beings. There are those who exist and those who live. People with no philosophy can manage to survive and continue to exist. They will live like any of the other living things - complete their life-cycle without endowing anything for their children except what we call 'instincts'. A man who goes beyond mere existence will have a chosen set of good goals to focus on and a logically discovered set of values to support his thinking and activities. In doing so, he would have lived a life of reason, as Socrates said, a life worth living. In doing so, he would have realized his potentialities and weaknesses and organized his lie by adjusting his priorities, goals and methods by a reasonable balance of his assets with his liabilities, physical, intellectual, social and mental. This is nothing but living according to the dictates of one's wisdom.

What we are in for today is the giant leap from the industrial age to the computer age and then to the services and consumer age. The early part of the twenty-first century will leave behind the knowledge-age and manifest the age of professions. The professions will be connoted by a handful of 'highly' qualified men and women who will determine the course of life and destiny

of the rest of mankind in particular and the world in general. As Daniel Bell had put it some decades ago, we will have a world that is meant for, and full of only 'experts' for every little or big work and they will come with a price-tag and a brand-name. The world, in other words, will be an impersonal, bureaucratic stage where everyone will perform the assigned role he/she is hired to do with no filial, personal or emotional base or context.

A cynic will easily say that even human relations that we value may also come at a price. The question we may ask, as Carl Jung put it : Will man be 'caught in the same presuppositions and blinded by the same prejudices'? Or, will it be a new man who will be a work-horse moving in one straight direction that only his roving his eyes can see, without any concern for his fellow-beings? Will it be a 'reformed' being who will care for society and the environment? Or, will a majority of the people continue to be standardized spokes and pegs on the worldly-wheel driven by a corporate or bureaucratic charge with its programmed voltage so that the cell, and the machine, can both be discarded when the work is over?

J Krishnamurti put it very succinctly: 'How to bring about a radical revolution in the human living in the world, so confused, so miserable, and at war'? Man continues to run through his life till his last breath, without peace, and with existential anxiety surrounding him from all sides and the fear of death making him feel life is futile. His religious faith is substituted by reason, personal efforts by technology and established family by service-industry.

What is in store for us in the near future? I would refer to some:

Science :

The science of biotechnology and genetics is both a boon as well as a bane – it has given us more healthy food to consume and helped to prevent or check certain congenital deformities. New vaccines to raise immunity-levels and preservatives have reduced wastage and crop-loss so that we are in a position to manage the consequences or famine- and- drought situations or natural calamities.

But it also has led to sex-determination tests, infanticide and female foeticide, gene selection, and to some extent pre-natal genetic manipulation. Are we going to have 'programmed' and 'custom-built' living beings on the Huxleyan model?

Energy crisis :

Despite all the investments and research for alternate sources of energy, oil remains the primary source. And will continue to run the world-economy for at least till the turn of this century. Whoever controls the world's oil-wealth will have the rest of the world at his beck and call. Unless, there a miracle of an alternative that can subdue the power of oil. That means, more military conquests in the name of demoractic/political goals to control oil and other natural minerals and resources.

Nations :

The world will be bossed over by those with a cultural identity and a highly competent knowledge-pool with the best of military strength and hardware. Smaller nations will have to perambulate the 'big brothers' and live in their shadows.

Crises of culture and civilization:

Crisis of values :

Presuming that man is an intellectual, rational, emotional and spiritual being, will there be any value at all, in an individual driven by 'success' and 'money'?

Will traditional values like, truth, beauty, love, honesty, respect, benevolence, etc. become bankrupt and redundant?

Will material success only become a criterion for political honours and social recognition?

When money is idolized and worshipped, will individual knowledge and skills become an item or just a factor in a corporate set-up?

What about the values of freedom, liberty and justice? Will these be bound within the parameters of technology and bureaucracy? Will justice be a matter of convenience and affordability?

Will family and parenthood have any value when their functions can be outsourced?

Crisis of trust and confidence :

More material possessions than needed – the fear of loss of face and status in highly competitive, result-orientated professions.

- Loss of benefits when utility of an individual reduces in a management programme.

- Lack of family or social support in a society devoid of welfare schemes – Insurance cover does not benefit a large majority of common people.

- What to do with one's accumulated possessions?

- Fear of death, pains of old age.

- Will future society be more scientific, civil and secular?

- High-level competition, knowledge-explosion, perceived inabilities and personal glory at any cost make people violent and aggressive. Sycophancy is an easy way to win favours.

There are many similar questions and what is stated above is just indicative of the crises that individuals and society may encounter in the near future. What these crises represent is not merely a clash of traditional and modern values. It represents a crisis in our civilization itself, for man has only one instrument to direct him, the materialist compass, neglecting the social, mental, and spiritual bearings. Indian society and those that belong to the so-called third world and beyond have one foot fixed on the traditional rock and the other on the fluid modern. In such a situation the only purushartha seems to be success and survival. As Martin Heidegger says, we are living in world of negative peace in the shadow of terror imposed by technology, consumerism, and in contemporary times, political and religious fanaticism.

It is here that Indian philosophy can help us to ease the crises, if not necessarily to entirely overcome these. That is not to say that the philosophy from the west has no use. The primary approach of western thinkers has been epistemological or ethical. In western tradition, dualism of subject-object has been attempted to be resolved by reason or experience, or an ideal reconciliation of the two. It is only Indian philosophy that takes a holistic view, going beyond the epistemological, ethical, ontological and linguistic issues. Whether we consider the Vedantic view or that of Jaina or Buddhist, we have the tool of inner enlightenment or self-realization, where the transcendental unity of man, the world and the ultimate reality is experienced. Some give it a religious interpretation of the unity of God, man and the world. Indian philosophy has the attitude of respecting, and, if possible, assimilating the 'other' viewpoint, though not necessarily accepting it. In other words, Indian philosophy provides for a view and a method to overcome intellectual, epistemological and metaphysical issues by sheer force of experience and use of reasoned logic. It provides for a philosophy of life, not merely for a living.

How is it possible? By re-orienting ourselves with the values ingrained in the four purusharthas and making these fit in with our circumstances.

DHARMA : It is our misfortune that 'dharma' is mistaken for religion. When the ancient seers spoke of dharma as the lessons one has to learn in the first quarter of his life, they were referring not merely to the knowledge of scriptures, but the knowledge of duties and these are to be performed throughout one's life. One need not be a Manuvaadi, but one thing is certain – no individual has any value or meaning unless he knows clearly what his duties are and how they are to be performed by virtue or the different positions that one may occupy in the course of life. Plato spoke of the qualifications and duties of a good citizen in his ideal state and Bradley too spoke of 'My station and my duties'. Nowhere has this concept of dharma been spoken of so succinctly, clearly and eloquently than in the Bhagwad Gita when Krishna advises Arjuna to just do his duty and leave the rest to God. Man is an agent of God and God is the great director of all that happens in His creation. One should do one's duty without expecting reward. Duty done with a sense of devotion, humility, honesty and clarity of purpose will necessarily entail its just reward. It will come without one's asking for or demanding it. Dharma properly performed leads to one becoming a sthithaprajna, a man with balanced wisdom who is undisturbed by happiness or sadness, by achievements or failures. He is a man at peace with himself all the time.

The same principle is stated in Islam, Christianity, Judaism and Zoroastrianism where man is either

conceived of as partner of God or an image of God and is bound by the divine commandment. While this religious view is acceptable for practical considerations, Indian philosophy goes beyond practical considerations to achieve permanent salvation, moksha.

ARTHA : This is the purushartha for the youth that is the second stage of a man's life. Having learnt one's duties it is time to utilize knowledge to develop and practice vocational skills. Indian philosophy is not against the enjoyment of material comforts, but emphasizes that it should be legitimately gained and be the fruits of one's sincere efforts. Artha means indulging in an economic activity commensurate with one's knowledge and skills and appropriate to one's position in the scheme of things. Since every one is not equally endowed in all respects, one should do only that which one's capacity permits. We find such an idea in Plato's Republic, where justice is the result of each individual doing what he is good at and fit to do without encroaching on others' good and their activity. Society is recognized as a composite of different functions all of which are organized on a rational basis for the good of every one. Svadharma and samanyadharma highlight these different duties. If every individual minds his business without being jealous and greedy, there will be peace in society and harmony in every heart. For, every profession will be respected and will complement other professions. Social stratification, properly done, recognized and followed, will be good to society.

KAMA : It is not merely the satisfaction of sex-drive or sensual needs of an individual. Marriage is recognized as an approved means to regulate sexual activity in society so that the institution of family takes a meaning. A family that is well-related within itself will be a happy family, for every individual's organic and emotional needs are catered to. People in today's time have high IQs, but what is it's use if they lack emotional, ethical and spiritual quotients. We live in a world a child goes out of the family in early childhood and moulded by agents (play-school, sub-nursery, pre-sursery, KG, etc.) outside the family. These agencies may be useful to working parents, but nothing can substitute for the sense of belongingness that a happy family can endow on its constituents. All social crimes, communal stress and fanatical flare-ups can be sourced to men and women who lack the anchor and support of an involved family. In the third phase of one's life, one savours the delicacies of the reward of one's labour and one's past actions. This is the stage preparatory to retirement. Every parent feels happy in his/her twilight years to see his/her family well-settled and know that he/she has done his duty.

MOKSHA : Having done one's duties it is time to get detached from the worldly things and to prepare for the ultimate spiritual goal of moksha or liberation from the duties towards oneself and others. Having successfully accomplished one earlier duties, and handed over the reins of responsibility to the next generation, it is one's duty at this final stage to relish the spiritual elements and meditate for spiritual enlightenment.

These purusharthas are not peculiar to our culture, though these have their source in Indian thought. Let us realize that these values are valid for all mankind and can be interpreted and utilized in specific contexts without belittling their value. I would like to add two more values to these four – DISCIPLINE and LOVE.

DISCIPLINE signifies the virtue of efficiency in every human activity, acceptance of approved modes of behaviour, obedience to statutory authority, recognition of others as I wish to be recognized by others, taking responsibility for my team's failure as a captain and giving the team the credit for its success. Discipline is denoted by punctuality, application of mind, discharging one's debt (a moral obligation), co-operating in common endeavours and not causing any disturbance to anybody. Discipline demands neatness and performing duties within the stipulated time-frame and leads to constructive and purposive activity and checks social turmoil. Discipline also leads to personal and social health thereby realizing one's own and others' well-being.

LOVE is a value in itself and manifests as the sentiment of concern for other living and non-living things. It encompasses sympathy and empathy. It is love that enables one to go beyond oneself, to do whatever good one can whenever an opportunity presents itself. Every religion speaks of love of mankind as a necessary virtue of man to attain God's

grace, and by mankind is meant all things, living and non-living, in God's scheme of creation. It makes an individual realize the delicate balance that exists between all living and non-living things so that the world remains a place worthy of living. It enhances man's view of his material and social environment so that we maintain our environment, are compassionate towards the present and future generations. Love makes us unselfish and accommodative promotes the virtues of charity, sacrifice and benevolence. Even if I am to suffer, I shall not makes others suffer with me.

Purusharthas (values) do not work in compartments – these are to be imbibed and practiced throughout one's life. When internalized in every mind personal ego or glory become redundant. Guru Nanak Devji says that the only way destroy egotism (*haumai*) is by becoming *Gur-mukh* (facing the Guru or God), not being *man-mukh* (facing oneself). We talk of nationalism and secularism. In my opinion, these two go beyond the context of political and religious doctrines. Nationalism is the feeling of unity with one's countrymen and secularism is the feeling of respect for others' religious faith and social status. Equality of all in all aspects of life is justice. Not to hurt anybody's sensitivities and debate in a civilized manner help us to destroy prejudices and see the other's view-point. Jaina doctrines of *anekantavada*, *ahimsa*, *maitri* and *karuna* are valid for all time. The purusharthas teach us to co-exist and contribute to community-life, from being tolerant of others and their beliefs (putting up with what is not palatable or unavoidable) out of necesssity to respectful admiration of whatever is worthy of acceptance. Love unifies minds and transforms itself to reverence when it is unconditional.

The purusharthas also stand for pravritti (material things and comforts) and nivritti (knowledge of the momentariness of worldly things and the permanence of inner peace). Life is an interaction of both pravritti and nivritti and ultimately moksha signifies the overcoming of one's limitations to achieve permanent peace or nirvana. One can attain liberation while still being alive. The Vishnusahasranama suggests the chanting of thousand names of Vishnu to overcome the anxiety and fear of birth, death, old age and disease: *Janma mrityu jhara vyaadhi bhayam naivopajayate*. One need not be a scholar or a great intellectual to recite these. What Indian philosophy teaches is not to fear death, the dread of the unknown as the existentialists say, but to conquer the fear of death so that one can continue to enjoy life in all its aspects.

In 1929, Dr.S.Radhkrishnan (FUTURE OF CIVILIZATION) wrote of modern civilization passing through one of its periodic crises and to avert it he called for religious idealism and co-operation, not identification, accommodation to fellowmen, not imitation of them, and toleration, not absolutism. This is possible with a vision that gives us the knowledge of thefundamental truth about human existence the universe. Life is celebration of knowledge, action and love. The Purusharthas give a meaningful direction to this celebration so that everyone who participates in this utsav gains and shares his sentiments and achievements. Dharma is the foundation of all other values and virtues. It is the absence, or lack of dharma that creates moral, emotional and professional conflicts in a world where faith is substituted by reason, family by services-industry, individual efforts by mechanical gadgets, and personal relations with an impersonal bureaucratic culture. More of 'survival of the fittest' attitude will only add to the existential crises of mankind because of rajasic elements dominating over the sattvic nature of man. One needs dharma for the rejuvenation of man in his true spirit, from being just a material being to a spiritual entity. Sri Aurobindo calls for a dynamic recreation of individual manhood in the spiritual type. It is only a spiritual framework that can bestow individual peace and social harmony.

I will end my talk with two quotes:

Emperor Ashoka's edict :

"What is dharma? Abstinence from evil, practicing charity, having compassionand behaving in an exemplary manner."

Dharmavijaya: "The conquest of hearts through good deeds."

Sri Aurobindo: "The only hope of the future is the 'spiritualized religion of humanity' with its aim of recreating human society in the image of the ideals of liberty, equality and fraternity, becoming the 'inner law of human life'."

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Yatra naryastu poojyante ramante tatra devataha : Where women are worshipped there the Gods reside.

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Abstract : Yartra naryastu pujyante ramante tatra devataha Where women are worshiped there the Gods reside

This verse is taken from our ancient scriptures. The ultimate reality is one and the world of beings is its manifestations. The Upanishads declare that –***Ekam sat viprah bahuda vadanthi'*** means—there is but only one reality in this world ; described in many ways. Man and woman are the two manifestations of one supreme power. They appear different in form and function but the fact remains they are equal in strength, power and disposition. Yet they are different and unique!!! It is in man, that woman finds her end or fulfillment and vise versa. This unique relationship is described in Indian philosophy as Shiva & Sakti and Purusa & Prakrti. Pursa is the conscious principle, the force or the energy while Prakrti is matter, gross, but active. It is in their union the very evolution has taken place!!

Philosophically the doctrine of evolution has great significance in inter relating matter, life, mind and spirit. In Indian mythology Siva and Sakti are represented as two sides of the same divinity. Hence there is beautiful depiction of this union as

ARDHANAREESWARA. —half man and half woman !!! It is a union of both.

* Our essential being is inward, spiritual and it derives strength from within and not from without. Yet some men are gifted with several qualities and so are women. The qualities, which beings possess, make them noble. India in every generation has produced millions of women who have never found fame, but whose daily existence has helped to civilize the race and whose warmth of heart, self sacrificing zeal, unassuming loyalty and strength in suffering have inspired many till date It is addressed to Goddess in Devi Mahatmya ,

" All forms of knowledge are aspects of thee;

and all women through out the world are thy forms."

* Our tradition has respected and honored women and we have a special reference to Mother worship. Spiritual life and social service are open to women too. Women from time immemorial have exhibited their dynamic energy, devoted efforts and dedicated service. Indian aesthetics, philosophy and tradition have expounded various qualities of women. The refinement of man and woman mark the essence of civilization.

This paper attempts to trace those supreme virtues or traits of women in our mythology, literature etc to show that they are worthy of worship.

Indian tradition has generally respected womanhood, though we do find derogatory references to women. Manu declared —" yatra naryastu poojyante tatra deva ramnataha…. Where women are honoured there the Gods rejoice and they are not honoured all works become fruitless." (3.56)

Women are human beings and have as much right to full development as men have. Just because women cannot do certain things that men can do due to physiology, it does not mean she is inferior. We must do what we arte made to do and accomplish them well.

In the Vedic period and later women had a commendable position. They could partake in Upnayana, spiritual studies and also had freedom to choose their husbands. They enjoyed equal opportunities. —Education and work.

Men always had the tendency to use woman as an object of amusement and pleasure. Women are asked to look upon man as the meaning &justification of her existence. Her existence became meaningful and complete with marriage and motherhood.

Dr Radhakrihnan says " the position of women in any society is a true index of its cultural and spiritual level."

The greatness that women have attained through ages – in political, academic, aesthetic and spiritual are due to the encouragement given by men or in some cases due to discouragement and prejudices. Oscar wilde the great English writer says, "Women represent triumph of matter over mind, just as men represent the triumph of mind over mortals

Vivekananda words may not be wrong –that "still on this sacred soil of India, this land of sita and savitri, among women may be found such character, such spirit of service, such affection, such compassion, contentment and reverence, as I could not find anywhere in the world." Domestic bliss had already become a thing of past and along with that more challenges and roles to play accordingly for the women.

Looking at the history of the past we can trace some interesting qualities for which women stood for which are worth appreciating —Beauty, forbearance, compassion, wisdom, forgiveness, valour, firmness, sweet nature, prosperity, generosity, skill, kindness, penance, love, devotion and surrender.

Man and woman are the two manifestations of one supreme power. They appear different in form and function but the fact remains they are equal in strength, power and disposition. Yet they are different and unique!!! It is in man, that woman finds her end or fulfillment and vise versa. This unique relationship is described in Indian philosophy as Shiva & Sakti and Purusa & Prakrti.. Pursa is the conscious principle, the force or the energy while Prakrti is matter, gross, but active. It is in their union the very evolution has taken place!! Philosophically the doctrine of evolution has great significance in inter relating matter, life, mind and spirit.. In Indian mythology Siva and Sakti are represented as two sides of the same divinity. Hence there is beautiful depiction of this union as

ARDHANAREESWARA. .—half man and half woman !!! It is a union of both. Our tradition has respected and honoured women and we have a special reference to our essential being is inward, spiritual and it derives strength from within and not from without. Yet some men are gifted with several qualities and so are women. The qualities, which beings possess, make them noble. India in every generation has produced millions of women who have never found fame, but whose daily existence has helped to civilize the race and whose warmth of heart, self sacrificing zeal, unassuming loyalty and strength in suffering have inspired many till date It is addressed to Goddess in Devi Mahatmya ,

" All forms of knowledge are aspects of thee;

and all women through out the world are thy forms."

Mother worship. Srutis say ***Matru devo bhava, pitru devo bhava*** …..Consider your mother as god , your father as god !!! Adi Sankara says in his Aparadha kshama stotra. **"There could be a bad son but never a bad Mother".**

Manu says on Motherhood,

"One acharya excels ten upadhyaayaas in glory,

a father excels a hundred achharyas in glory

but a mother excels a thousand acharyas in glory."

Man and woman were not perceived as opposites in terms of virtues, looks and behaviour. Confucius observed " Yang and Yin, male and female, strong and weak, rigid and tender, heaven and earth, thunder and lightening, wind and rain, cold and warmth, good and evil, high and low, …….the interplay of opposites constitute the universe."

To sustain a family the role of woman / mother is always significant. Even in eradicating illiteracy our government came up with a slogan.— 'If you teach woman then the family is educated.' It is her nature not only feed the child with food but values, which she esteemed. In the present day world one cannot ignore the change in the mindset of men who have been very supportive in every sense. But the percentage is very little.

Women too in the process of fighting for equality and establishing supremacy over men have lost much. It is therefore moving towards staggering culmination. She has been a cementing force in family and society and at the same time she has been the cause for the fall of both… It is interesting to note in every public calamity women are the greater sufferers. Women and *shudras*, both at the bottom of the traditional hierarchy ordering society, became the examples of true humility

and devotion. Female poet-saints also played a significant role in the bhakti movement at large. Women bhaktas wrote of the obstacles of home, family tensions, the absent husband, meaningless household chores, and restrictions of married life, including their status as married women. In many cases, they rejected traditional women's roles and societal norms by leaving husbands and homes altogether, choosing to become wandering bhaktas.

The society has not been very conducive to her growth—mental, psychological, social and spiritual. Where there is torture and humiliations how can one ask for honour or glory?

It is felt that women too think, write and articulate as men. But it had always been the question of recognition and acceptance. Though women were same as men in matters of mind, yet their contribution were hardly documented or confirmed by recording their views in a systematic manner. Skillful management of household work is itself challenging and that is what makes the four-walled house into a home sweet home

Women even today exhibit their burning curiosity to learn more and excel in various arts—be it any profession. Laded the Kashmir mystic revolted against patriarchal norms, She did not instead of drown into social pressures. Such was a woman who walked naked, defied her physical beauty and appearance and was immersed in the bliss of Siva. None honored her but Shiva rejoiced. Similarly with Meera, her household ridiculed her, society jeered her but lord Krishna rejoiced!!! We have many such splendid women who ascended the spiritual ladder faster and with great perseverance! Tracing back the dictum of Manu 'where women are worshipped gods rejoice'…. I request let first men rejoice, Gods will follow there after …

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The Asramavyavastha in Ancient India (With special reference to the Mahabharat)

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The term 'Asrama' literally means a stage. The four Asramas namely the Brahmacharya, the Grahastha, the Vanaprastha and the Samnyasa are the four stages in man's journey on the way to Moksa. While passing through these four phases of life, man has to do different duties (Asaramadharmas) in order to prepare for attaining the state of Moksa.

The Brahmacharin would stay with the teacher and concentrate on learning the lessons of life. After completing the man-making education, the student would enter into the second stage of Grahastha. At this stage he would fulfill responsibilities towards his parents, wife and children. After enjoying the happy married life, he would think of retiring from the active family life and would start leading the life of Vanaprastha. He would live a detached life and would pay attention to his spiritual development. At the fourth stage of Samnyasin man would concentrate on the attainment of Moksa. Of course, he would do his duties selflessly.

Thus, the four Asramas are the progressive stages in the spiritual development of man. The sage Vyas, in his Mahabharat, correctly observes that the four Asramas form a ladder of four stages and by ascending the ladder, man reaches the realm of Brahman.

The Asramavyavastha as envisaged by the ancient Indian sages arranges the duties and responsibilities of man in such a way that all of his 'Developmental Tasks' get fulfilled in the most natural way. And hence the relevance of the scheme of four Asramas in the 21st Century.

Key Words - Artha, Asrama, Asramadharma, Asramavyavastha, Brahmacarya, Dharma, Grahastha, Kama, Mahabharat, Moksa, Rna, Samnyasa, Vanaprastha, Vyasa.

Indian philosophy is holistic and humanistic in its approach. It presents the all-comprehensive picture of man through the concept of the four Purasarthas and the scheme of four Asramas. The four Purusarthas are: Dharma, Artha, Kaam and Moksa. These are the aspirations to be achieved by man. The four Purusarthas accommodate all the aspects of human development namely the individual, social, political, economic and spiritual.

The Vedic sages have envisaged the scheme of four Asramas for bringing about the all round development of man. As per this scheme, the human life which roughly consists of hundred years can be divided into the four Asramas i.e. the Brahmacarya, the Grahastha, the Vanaprastha and the Samnyasa. The term 'Asrama' literally means 'stage' or resting place. Vyasa, the author of the Mahabharat, states that these four Asramas form a ladder of four stages or steps and by climbing it man attains the realm of Brahman.

(Catuspadi hi nihsreni bramanyesa pratisthita

Etamaruhya nihsrenim brahmaloke mahiyate)[1]

The scheme of Asramas is so arranged that it naturally prepare man, step by step, to realize the four Purusarthas. While man prepares for attaining Moksa, the final goal of human life, he accepts all of his family responsibilities and performs all of his duties as per his role and station in the society. Dr. Pandharinath Prabhu, while commenting on these scheme of four Asramas writes, "The basis of Asramadharma, for instance, lies fundamentally in so helping the individual, each personally training himself up along with society, that is to say, world and worldliness (Jagata and Samsara), he may so formulate and work out his career as to acquit himself equitably in the social universe,-which is only a part of the larger universe, - and in the world and worldliness, without being affected by these, so that when the time comes, the individual may, out of this training and discipline, be enabled to cast away these social bonds,

go into himself, and find himself out (Atma-Jnana), and thus secure the salvation to achieve which this birth is an opportunity and the things of life in it are so many instruments of salvation"[2]

Let us consider the four Asramas and the respective duties of man in them.

Brahmacaryasrama

This is the first stage of the human life. This roughly ranges from birth to the twenty-five years of age. It is the stage of preparation and training. It is the stage of learning skills and disciplining oneself. It is at this stage one should go through the process of character-formation and man-making. The student was expected to build and to protect his character. The character-formation was the foremost educational objective. There is a statement in the Mahabharat which declares that when character is lost, the life of man becomes meaningless.

(Silam pradhanam puruse tad yasyeha pranasyati

Na tasya jivitenartho na dhanena na bhandhubhih)[3]

Thus, the Brahmacaryasram is the stage of studenthood. The student must eagerly strive for the pursuit of knowledge. He must equally devote all of his activities to develop moral values like honesty, gratitude, love for labour, truthfulness, sense of duty, civic sense, self-respect and the respect for others, moral courage etc. And since the student has to go through the rigorous training, the worldly pleasures are forbidden for this period of life. Vidura, correctly observes that how can the pleasure-seeker have knowledge and students the worldly pleasures? Either the pleasure-seeker should sacrifice knowledge or the student the pleasure!

(Sukharthino kuto vidya nasti vidyarthinah sukham

Sukharthi va tyajet vidyam vidyarthi va tyajet sukham)[4]

Thus, Brahmacaryasram is the stage of preparation and training through physical and mental restraint. This is the stage of disciplining and channelising one's psycho-somatic capacities for pursuing knowledge. After the initiation (Upanayana), the child would go to a Gurukul. He would stay with his teacher. He was given moral education at the impressionable age. He would pick up moral values in the divine atmosphere in the Tapovana. The student would also learn the lessons of life under the guidance of a competent and enlightened teacher. He would also learn professional skills in the Gurukul run by the sages. The Adiparva describes in detail how Aruni, Upamanyu and Veda learnt the farming, Cattle-rearing and the Vedas respectively under Dhaumya.[5] Thus, the teacher would instruct students not only about the moral and spiritual matters but also teach them professional skills. The teacher-student relationship was informal and very intimate.

The sage Bhrgu states the duties of a Brahmacarin in the Mahabharat.[6] Lord Maheswar mentions the same duties of a student at another place in the epic.[7] A Brahmacarin was expected to inculcate in himself the values like honesty, simplicity, sense of duty, self-control, gratitude, moral courage, self-respect and the respect for others, dignity of labour etc. Thus, the student would get the life-oriented education. With the Samavartan ceremony, the Brahmacaryasrama would come to an end.

Grahasthasrama

This begins with the marriage. Indian sages developed the institution of marriage in the ancient past. After completing the study the student (Brahmacarin) would go to his parents and with the permission from his teacher and parents he would marry, establish a family and start leading a house-holder's life. He earned wealth (Artha), enjoyed sex and procreated good children (Kaam) in the limits of morality (Dharma).Thus, with the clear knowledge of both the secular and spiritual affairs the youth started leading a social and family life.He performed duties and fulfilled obligations towards his family members and the society. He tried to repay the debt (Rna) he owed to Gods, sages and ancestors etc.

The Mahabharat lists the duties of a house-holder (Grahastha) elaborately.[8] It states that the life of the Grahastha is an embodiment of different virtues like simplicity, self-restraint, courtesy, hospitality, gratitude etc. It is also stated in the epic that it is the Grahastha

that practically supports the other three i.e. a Brahmacarin, a Vanaprastha and a Samnyasin. It is also said to be the origins of all Dharmas.

(Grhastvesa dharmanam sarvesam mulmucyate)[9]

The epic further states that the members of the remaining three stages of life depend on the house-holder, as all rivers rest into the ocean.

(Yatha nadinadah sarve sagare yanti samsthitam

Evamasranminah sarve grahasthe yanti samsthitam)[10]

Thus, the Grahasthasrama supports all the three Asrama. This stage of human life is also important from the psychological point of view. It is only in this Asrama man can satisfy all of his instincts and needs in a socially and morally approved way. The epic expects the man to give equal importance to the Dharma, Artha and Kaam.

(Dharmarthakamaha samameva sevyah) [11]

The thinkers in the Mahabharat presented the picture of a happy and prosperous family life. The Grahastha should acquire wealth through fair means. The epic does not glorify poverty as a virtue. But at the same time it condemns the greed for wealth and encourages Aparigraha (non-accumulation of wealth). Even the Grahastha is expected to lead a restraintful life. This is clear from the four types of a house-holder mentioned in the Mahabharat.[12] The four types of the Grahastha are:

1. Kusuldhanya i.e. one who has grains stored for three years.
2. Kumbhidhanya i.e. one who has grains stored either for one year, six months or ten days.
3. Asvastana i.e. one who has no food for the next day.
4. Kapotimitra i.e. one who lives by gleaning corns.

Of these, every next house-holder is superior to the previous one. Thus, he was expected to live detached life which is conducive to Moksa.

Vanaprasthasrama

This is also know as Vanyasram.[13] After completing the age of fifty years, a house-holder (Grahastha) was expected to withdraw form his family responsibilities. At this stage man should concentrate more on spiritual development, he should devote most of his time in the service of the society. He should work for others and not for himself. He has nothing to achieve for himself, still he continues to work selflessly for others. He also transfers his family responsibilities to the next generation. Of course, when consulted, he continues to guide his family members in the family matters. But now he considers the whole society as his family.

The Mahabharat refers to several duties of a Vanaprastha.[14] Self-control and non-possession (Aparigraha) are the core values to be practised by the forest-dwellers (Vanaprastha). He is expected not to accumulate even the food beyond a particular limit. Accordingly, the epic classifies the Vanaprasthas into the following four types.[15]

1. Dwadasavarsika Samcaya i.e. one who stores food grains for twelve years.
2. Varsika Samcaya i.e. one who stores food grains for a year.
3. Masik Samcaya i.e. one who stores food for a month only.
4. Sadyah Praksalaka i.e. one who cleans corns for immediate use without storing it.

Of these, every next Vanaprastha is superior to the previous one. Thus, he would lead a life with the utmost detachment and prepare himself for the final liberation or Moksa. Thus, this is the preparatory stage in the spiritual elevation of man.

Samnyasasrama

The Mahabharat defines the term ‘Samnyasa’ as ‘the giving up of all actions motivated by desires.

(Kamyanam karmanam nyasam samnyasam kavayo viduh)[16]

A Samnyasin works selflessly. He is a real Tyagi, a renunciator. He renounces the fruits of all his actions. Thus, in the words of the Bhagawadgita, he is a Niskama Karmayogi. It is necessary to note here that Samnyasa, in the sense of complete rejection of worldly life is not acceptable to the Mahabharat. As such it is a

state of mind that prompts man to work without keeping an eye on its fruits. Man attains the state when he performs all of his duties pertaining to the first three Asramas honestly and out of the sense of duty. Thus, at this fourth and the final stage of life, man can do his actions without keeping an eye on their fruits. Hence, renunciation in one or another form is a central value in all the four Asramas. A Samnyasin frees himself form all the family responsibilities and attachments. He owns nothing. He develops in general an aversive outlook towards possession (Parigraha).

The epic describes the following four types of Samnyasins.[17]

1. Kutucara i.e. one who stays in a hut and devotes his major time in meditation.
2. Krtodaka i.e. one who accepts alms and visits holy places one by one.
3. Hamsa i.e. one who stays at one place only for a night. He is a wanderer.
4. Paramahamsa i.e. one who need not follow the rules prescribed for an ascetic. He is a free man, a liberated soul.

Every next samnyasin is superior to the previous one.

Thus, Samnyasa is a state of mind in which a person feels the touch of Brahman. (Brahmasamsparsam)[18] This is expressed in his behaviors and actions.

A.L. Basham in his 'Wonder That Was India' while commenting on the scheme of four Asramas says that 1) 'the four fold scheme was evidently more artificial'[19] and 2) 'This scheme, of course, represents the ideal rather than real'[20] However he accepts the scheme as ideal framework. He writes "Despite their artificiality, however the four stages of life were an ideal which many men in ancient India attempted to follow, and thus they deserve our consideration. Moreover, they serve as a framework round which we can model the life of the individual".[21] But Basham is wrong in considering the scheme of four Asramas as 'artificial' and 'representing the ideal'. While evaluating the Vedic scheme of four Asramas, Dr. S.G. Nigal says, "Thus, the Vedic Axiology ceases to be a mere academic exercise. It is given a programmatic content in terms of four orders of life, which helps the progressive development as well as fulfillment of man. This programme ultimately culminates in the realization of Moksa. This progressive development of man shows a kind of value movement in the life of man and society."[22]

It is clear from the above discussion of the four Asramas that the duties pertaining to four Asramas in the human life conform to the general principles of human development as stated in the Modern Developmental Psychology. Infancy childhood adolescence, youth, adulthood and old age are the main postnatal stages in the human development. Control over motor activities, development of language and conscience, physical maturity, development of intelligence, capacity to choose occupation, emotional stability and intellectual maturity are the major behavioral expectations to be fulfilled at these stages. The human development at every next stage depends upon the development at the previous stage. Man must be in a position to perform expected actions at each and every stage of his development. These expected patterns of behavior are known as 'Developmental Tasks' in the Modern Developmental Psychology.

The Asramavyavastha as envisaged by the ancient Indian sages arranges the life of man in such a way that all of his developmental tasks are fulfilled in the most natural way. And, hence the relevance of the Asramavyavastha in the Twenty first century. The scheme of Asramas as devised by the sages in ancient India is a unique contribution in the whole history of the social thought of the world.

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No One Religion Holds the Keys of Heaven

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Abstract : In the Creation, the most sublime life is that of Man who represents God in all aspects. The characteristics of God-i.e love, compassion, forgiveness must be reflected in our day to day life, If we resemble our physical parents in our appearance so should we resemble our Heavenly Father in our behaviour/ character.

It is believed that in the hierarchy of Creation, God is above every thing. Man is placed between angels and animals. If he follows the spiritual path by growing closer to God, he will be like an angel. Otherwise, he will be led by his base emotions and become a brute in his behaviour.

It is considered that all religions teach us about one's duty towards one's self, family and society. They advocate a pious way of living one's life with sanctity of mind, chastity of thought and honesty in every deed with a sense of complete dedication to God.

From the theological point of view religion is linked with the eternal inner feeling of man, expressing his connection with some spiritual principle. The basic and decisive feature of all religions is belief in Supernatural Power i.e. Supreme Bonum. In all the faiths, God is considered as Omnipresent, Omnipotent and Omniscient Being, which is supposed to have created the world and to be ruling it .

Now a days we come across people suffering from different tensions/cares of life. The only solution to all our problems is prayer and meditation. We know that prayer changes things. Faith in God gives us courage and fortitude to live a happy and successful life. Without the Emotional/ Spiritual Quotient our life becomes dull and meaningless.

The purpose of human life is to achieve the goals set by God for us, to follow His Will, glorify Him in our body and enjoy our lives. This alone will lead us to attain Salvation. Human life is incomplete / not worthliving without achieving the spiritual growth.

In the Creation, the most sublime life is that of Man who represents God in all aspects. The characteristics of God-i.e love, compassion, forgiveness must be reflected in our day to day life, If we resemble our physical parents in our appearance so should we resemble our Heavenly Father in our behaviour/ character.

It is believed that in the hierarchy of Creation, God is above every thing. Man is placed between angels and animals. If he follows the spiritual path by growing closer to God, he will be like an angel. Otherwise, he will be led by his base emotions and become a brute in his behaviour.

Swami Vivekananda said 'To be good and to do good – that is the whole of religion.' It means, that there is no religion greater than the religion of humanity. The basic principle of 'to be good and to do good ' embodied in all religions is compassion. If the people of different faiths all over the world are compassionate and become aware of pain of others, we can lend a helping hand to the afflicted. Religion is a way of life. Kahlil Gibran rightly said 'your daily life is your temple and your religion.' Yet in the last 2000 years much blood has been shed in the name of religions. All of them have taught tolerance, non-violence and brotherhood for peaceful life. But many do not know the teachings of their own faith because the people are either misguided or ignorant about the fundamental principles of religions -'Live harmoniously and peacefully.'

There are several sacred scriptures of popular religions. The holy scriptures, the Qur'an, the Bible, the Ramayana, the Bhagavad-Gita etc. are not properly interpreted and therefore, misconceptions are much

more against each others teachings. No religion preaches or teaches wrong things to its followers, but yet, there is no country in the world where there has been no social unrest in the name of religion. Everyone knows that Universal Peace can't be achieved unless there is Peace among the people of different faiths. But due to the vested interests of a few, the religions have turned out to be dangerous weapons of destruction resulting in loss of the lives of people of other faiths. T.S.Eliot rightly pointed out "Half of the harm done in the world is due to people who want to feel important." Conflicts and coercions are not fundamentally embodied in religious principles but it is unfortunate that true thoughts and spirit of religions are lost sight of, and the rites and rituals are blindly followed without application of human mind and proper understanding.

In Indian history we observe examples of people who embraced many different cults, religions, sects and differences in worship at the sametime. So, the philosophy of tolerance allows them to represent the most diverse facets of faith. It is a fact that Indians are quite tolerant with regard to the rites, rituals, traditions and customs of various religions. Mahatma Gandhi said, "All those who are born in this country and claim her as their Motherland, whether they be Hindu, Muslim, Buddhist, Parsi, Christian, Jain or Sikh, are equally her children and are, therefore, brothers united together with a bond stronger than that of blood." In India right to freedom of religion allows every man to live according to his own creed. Although, many religions, castes, sects are different in origin, they are one as a "Way of Life." These religions are different ways leading us to 'One God'. All of them claim to show the right way. Many faiths are inter-mingled in such a way to show the path of Light to India.

This paper seeks to be factual and impartial in the study of religions. This is important in two ways :

(1) On the one hand, there are those who are only interested in rituals, rites, magical power and superstitions,

(2) On the other hand, there are those who are interested in seeking the authentic and unprejudiced study of religions.

Although, it is true that religion is a line between man and God, realising Almighty is the goal of all religions. As Saint Dnyaneshwar says: "All pervading infinite knowledge divine, the only Ultimate Truth, encompassing the entire sky, having no form, shape or colour is Shree Hari- the God whom I have personally experienced with my own inner eyes, setting aside, the seen and the very act of seeing."

Qur'an, the holy treatise is regarded as the holy book of Islam comes from a root which means 'Recite' or 'Address'. The first surah [chapter] of the Qur'an begins with:

"Praise be to Allah, the Supreme God of the worlds, the Compassionate, the Merciful. King on the Day of Judgement. Thee only do we worship, and to thee do we cry for help. Guide thou us on the straight path, The path of those to whom thou hast been gracious, with whom thou art not angry, and who go astray." i.e. each individual has a divine potential. Hence one can attempt and achieve self-realisation by worship. But the form of worship differs from religion to religion. The philosophy of Sri Guru Nanak Dev is that the attainment of the Supreme Being is possible only by making this body the abode of God. Here, the concept of complete surrender to the Supreme Being is similar to that of all other faiths.

It is considered that all religions teach us about one's duty towards one's self, family and society. They advocate a pious way of living one's life with sanctity of mind, chastity of thought and honesty in every deed with a sense of complete dedication to God. The loving devotion to Personal God is 'Bhakti' which is a well known movement in India. The Gospel of Lord Sri Krishna is "BhagavadGita". Love for Lord Sri Krishna is an end in itself. So, the Gita concludes: "Have thy mind on me, be devoted to me, sacrifice to me, do reverence to me, to me shalt thou come; what is true I promise; dear art thou to me. Abandoning all duties come to me, the one refuge; I will free thee from all sins; Sorrow not."

In India, we find the influence of Christian churches, Sufi Saints, Sikhism, Jainism, Buddhism and so on. All the faiths firmly believe in the quest of the Ultimate Reality and the Ultimate Truth. This, we learn from the teachings and messages mentioned in different

Religions	Teachings	Messages
(1) Jainism	1. The doctrine of Harmlessness.	One who has conquered himself attains Salvation.
	2. Self – Control.	
[Founder – Mahavira	3. Right Belief, Right Knowledge and Right Conduct.	
the 24th Tirthankar]		
(2) Hinduism	1. Believes in the quest of Ultimate Reality.	‘ Believe in non-violence, tolerance and peaceful co-existence and advocate the philosophy of transforming the entire world into one family i.e. Vasudaiva Kutumbakam.’
[No Founder]	2. The basis of all existence is Brahma.	
	3. Believes in Salvation-[Moksha.]	
(3) Christianity	1. God is Father.	‘ Love is patient, love is
	2. Love God, love your neighbour	kind and is not jealous.
[Founder- Jesus Christ]	and yourself.	Unveil yourself unto
	3. A continuous relationship with	Yourself.’
	the Holy Spirit.	
(4) Taoism	1. Seeks immortality through meditation.	All things naturally originate from God and take their own due course.
[Founder – Tao Te’ Ching]	2. Follow the path of heaven and earth without selfish goals.	
	3. Harmonizing the fundamental	
	energies in the universe.	
(5) Sikhism	1. Believes in attainment of the	‘ A believer of God strives for the union with Him by working hard, by adoring the divine name and by sharing the fruits of labour with others.’
	Supreme Being.	
[Founder – Sri Guru	2. Complete surrender to the	
Nanak Dev]	altruistic Will of God.	
	3. The Universe was created according to His Will.	
[Founder – Bahaullah]	2. Faith is a global religion.	
	3. Strive to be moral & caring.	
(7) Buddhism	1. Compassion.	‘ Always think of Compassion. That is all you need to know. This can be achieved by training the mind to realise the truth through meditation.’
	2. Meditation.	
[Founder – Gautam	3. Quest of True happiness and	
Buddha]	Peace for all Beings.	
(8) Confucianism	1. Love for learning.	‘ Do not impose on others what you do not desire to be imposed on yourself.’
[Founder – K’ung Fu Tzu]	2. Believes that the moral force of humanity was ultimately derived from Heaven.	
	3. Respect for traditional values.	
(9) Judaism	1. Anything that we do must be governed by the code of conduct.	‘ That which is hateful to you, do not do for your fellow humans.’
[Founder – Biblical	2. Concentration on the inner intent i.e. unconditional service	
Avram] [Abraham]	intent i.e. unconditional service to humanity.	
	3. Prayer	
(10) Islam	1. Surrender.	‘ Believe in Oneness of God and be humble.
	2. Faith.	Unqualified surrender to Allah, the Almighty, total faith in his
[Founder – Prophet	3. Virtue.	Rubaiyat [Lordship] and total
Muhammad]		regard for virtues are the trinity of one’s life.’
(11) Zoroastrianism	1. Think good.	‘ Speak truth, be true to oneself. Truth will always triumph.’
	2. Speak good.	
[Founder – Zoroaster] Prophet Zarathushtra	3. Do good.	

religions:-

The messages of religions given above are for tolerance, Shanti (Peace) and conquering the mind. Self-purification is the crux of all religions. They all preach Universal fraternity and that is the key to happiness. People of various faiths can live harmoniously together for their progress. Tuesday Lobsang Rampa in his famous book 'The Cave of the Ancients' said that Religion is a comforter. Knowledge of the truth of Life and Death emancipates Man from Self. The sacred sentence in Rig – Veda is gayatri mantra. Many recite the verse gayatri mantra as " Let us meditate on the most excellent Light of the Creator, may He guide our intellects." We are familiar with a doctrine of wisdom of the truth in all religions. The concept of knowledge is used to express the idea of Existence. Lord Gautam Buddha said "development of knowledge coupled with wisdom, compassion, love and moral character will only lead to the well being of the entire humanity. True Friendship, Reverence and Respect for all living Beings is the pathway for our prosperity."

The world has experienced the philosophical development of religions. Divine perfection cannot be achieved by faith alone. It comes through proper understanding and performance of action. Human understanding should open its third eye of knowledge and rise up for logical and spiritual base of fundamental principles. The cohesive nature of teachings of all creeds is purification of mind and good conduct. Therefore, many philosophers, saints and thinkers could combine the ideas of many religions. Kabir, the great saint of India, asked, "If God be within the mosque, then to whom does this world belong? If Ram be within the image which you find upon your pilgrimage, then who is there to know what happens without?................. All men and women of the world are His living forms."

From the theological point of view religion is linked with the eternal inner feeling of man, expressing his connection with some spiritual principle. The basic and decisive feature of all religions is belief in Supernatural Power i.e. Supreme Bonum. In all the faiths, God is considered as Omnipresent, Omnipotent and Omniscient Being, which is supposed to have created the world and to be ruling it for e.g. in Hinduism Brahma, in Islam Allah, in Judaism Jehovah, in Christianity the Holy Trinity [God the Father, God the Son and God the Holy Spirit.] All the creeds inculcate the importance of meditation as a means of concentration. They preach Him from whom all works, all desires, all sweet fragrance proceed, who embraces all this is- that ALMIGHTY!

Now a day we come across people suffering from different tensions/cares of life. The only solution to all our problems is prayer and meditation. We know that prayer changes things. Faith in God gives us courage and fortitude to live a happy and successful life. Without the Emotional/ Spiritual Quotient our life becomes dull and meaningless.

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"The Importance of Self-Knowledge and Knowledge of the Self. An Analysis from the Viewpoint of Râmânuja."

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Philosophy is part of human life; it is that search for meaning, that rational effort to understand our origins, our nature and our destiny. Both, in the East and in the West, from immemorial times, human beings have been trying to think beyond their daily reality in order to answer to those perennial questions present in all of us: where are we coming from? Where are we going to?

To be able to answer these interrogations, first of all we need to ask about our own self: Who are we? What is human nature? Our approach to life changes completely whether we are a spiritual being or a material one, whether we completely perish with death or whether there is an afterlife to hope for.

Socrates, the ancient Greek Philosopher, transmitted to posterity the goal of "Know Thyself". In times in which philosophy had been converted into a commodity, a mere technique of knowing how to speak and how to convince others with arguments, even though fallacious arguments, Socrates reacted energetically denouncing those false teachers – the Sophists – and proposing a method of question and answer to discover the truth about ourselves.

In India, the dialogical nature of the *Upaniºads* set up the basis for a philosophical quest, which lasted till today and still goes on. Râmânuja (1017-1137) is one of those famous *âchâryas* enriching Indian Philosophy. In his commentary to the *Bhagavadgîtâ*, he explained the presence in man of two elements: one – the self – which is eternal and another one – the body – which is associated with birth and death. Both elements are united together as they are subject to beginningless *karma*. His analysis of human nature refers also to the way God relates to it. Hence in a human being, matter and spirit, grace of God and free will, are essential elements constituting his actions. Only a person who is aware of his own self, i.e. who has authentic self-knowledge, will be able to choose and to carry out those suitable actions which will lead him to achieve real fulfilment in his life.

Keyword: Philosophical Anthropology

Philosophy is part of human life; it is that search for meaning, that rational effort to understand our origins, our nature and our destiny. Both, in the East and in the West, from immemorial times, human beings have been trying to think beyond their daily reality in order to answer those perennial questions present in all of us: where are we coming from? Where are we going to? What is human being?

In Western philosophy we find that it was among the Greeks that the philosophical wonder, present in every person, developed into a rational, systematic and methodological quest for truth. The famous triad of Socrates, Plato and Aristotle has been marked out as the golden period of Greek philosophy. Socrates, the earliest of the three, in spite of not having left any written work bequeathed us a deep thirst for knowledge and truth. He lived at a time in which a group of self-appointed philosophy teachers – i.e., the sophists - were influencing the minds of young students. They were more interested in convincing people about their own point of views, mainly political ones, than in truth. Socrates insisted on the need of introspection – 'know thyself' – and on the need of rigorous thinking. He proposed a method of question and answer to discover the truth about ourselves. This method is known as the *mayeutic* or Socratic Method.

It goes without saying that this same eagerness for achieving truth has been always present in Indian philosophy. Here, the dialogical nature of the *Upanisads* set up the basis for a philosophical quest which lasted till today and still goes on.

During the middle ages we find in India the *acharyas*, those religious masters imbued with a

profound philosophical knowledge. Râmânuja is one of them and in his *Gîtâbhâsya* he provides us with an analysis of human being.[1]

For Râmânuja, in every person there are two elements of very different nature: The self, which is eternal, and the body, which is associated with birth and death. Both elements are united together as they are subject to beginningless *karma*. Because of this sharp distinction, Lord *Krisna,* in the *Bhagavad Gîtâ,* undertakes to instruct Arjuna on the nature of body and soul.[2] The purpose of these teachings is to formulate a programme or a pathway of spiritual growth.

In this paper we will analyze the concept of human being in Râmânuja, the importance of this knowledge and its relevance in today society.

a. Nature of the physical body

Body is an evolution of the non-intelligent matter, called *prakºti* and its real nature is non-existence. This does not mean that body is not real, but only that it is destructible: it perishes sooner or later. "Hence these *dehas* (bodies) are things which are marked by growth. They have an end: that is, they have the attribute of perishability."[3] Like a pot that is made out of clay and one day begins to exist and another day perishes, "the bodies of the embodied soul are made of the combinations of elements of matter for the purpose of experiencing the effects of *karma*."[4]

The body is the support of the senses and possesses some modifications or *vikâras*, namely, desire, aversion, pleasure and pain[5]. These four *vikâras* are qualities of the self but they are a result of the relation between self and body. The self experiences pleasure and pain but the body is the support of those experiences.

It is important to mention that the evolution of the body from *prakrti* is not a process of self-evolution, but a complete evolutive process guided by the Supreme Self. The main reason behind this process is for the body to be united to the spiritual self-following the dictates of the law of *karma*. The body needs this union during the period in which the soul transmigrates in bondage – i.e. *samsâra* -. However, it is not an intrinsic necessity of the soul but a consequence of the law of *karma*. The body serves the soul in its effort to obtain release.

For Râmânuja, the self transcends the body and man, by realizing the difference in nature between its soul and its body, sets himself on the right path towards liberation.

b. Nature of spiritual soul

We come to grips now with the nature of the spiritual element of man, i.e. the soul or *âtman* or finite self. According to the *Gîtâ,* the self – also called *jîva* - is the *kþetrajña*, the subject of experience, fully different from the object of knowledge, i.e. the body. "*Âtman* is consciousness and has conscience as its attribute or quality".[6]

It is of capital importance for man to know the nature of the self. However, it is also difficult to get that precious knowledge. The self cannot be perceived by the senses nor conceived of: Only by *yogic* practice and the exercise of several virtues can man get that knowledge which has been explained in the *úâstras*[7].

The starting point is that the self is absolutely opposite to the body. The self is "…immortal, …free from birth, old age, death and such other material attributes"[8].

[1] *Gîtâ.* A manual of worship, the *Nityagrantha,* is also attributed to him, and another one, the *Gadyatraya,* is of doubtful origin.

[2] Body, in Chapter XIII of the *Gita,* is called *kºetra* or field of experience, while soul is *kþetrajña* or knower of the field.

[3] Ramanuja, *Gitabhasya* Tr. Sampatkumaran, M. R., Prof. M. Rangacharya Memorial Trust, Madras, 1969, II, 18 (p. 31, 4).

[4] *Ibidem*. Since the body is an evolution of *prakrti*, the principle of transformation (*pari**n**jma*) lies behind this evolutive process. Ramanuja follows the evolution of the material universe set out by *Sankhya* philosophy in order to express how this aggregate of elements, which is the body, has its origin in the primordial and unevolved form of matter, which is *prakrti*.

[5] See *Bhagavad Gita*, XIII, 6.

[6] Thottakara, Augustine, "*Antaryamin*: The Inner Spirit", *Journal of Dharma,* XXIII.3 (1998), p. 343.

[7] Ramanuja mentions three paths to get that knowledge: meditation, *Sankhya yoga*, and *karmayoga.* See *Gitabhasya*, XIII, 24 (pp. 388-9).

[8] *Ibidem*, XIII, 12 (p. 376, 1).

For Râmânuja the *Jîva* is a real mode or part (*amœa*) of the *Brahman*, but it is not *Brahman*. Several texts show the real distinction between God and individual souls. In the *Úrîbhâºya* he wrote:

> That *Brahman* which is described in the *mantra*, 'True Being, knowledge, infinite is *Brahman*,' is proclaimed as the Self-abounding in bliss. And that *Brahman* is the Highest *Brahman*, other than the individual soul.[9]

The difference between God and individual selves has always existed: before creation, in the *pralaya* or unevolved state in which souls have a subtle form; in their present evolved or gross form; and in the released state when they get some good qualities but yet remain distinct from God.

What does it mean that the self is different from God? Is it completely independent? Is there any relation linking one another?

A self eternally dependent on God

The self is *anâdi*, that is without beginning and consequently without end. The self is eternal. It has eternally existed in *Brahman* as a mode (*prakâra*) without losing its own individualness.

Nevertheless, the self, in spite of being eternal is not independent from the Supreme Self. *Puruºa* and *prakºti* compose the body of God, i.e. they are under his permanent and total control. "For by reason of its being the body of the Lord, the essential nature of the self finds its joy only in complete dependence on the Lord."[1o] Thus, for the *Gîtâ*, God is a personal God, very different from the impersonal Absolute, which is disconnected from reality and for whom the finite self counts for little. "God loves the individual and wishes to possess him completely."[11]

Realisation of the soul in the process of release

For Râmânuja, and his *Vishishtadvaita* School, the *jîva* is an eternal mode of *Brahman*, and at the same time a separate entity[12]. The finite self is a centre of existence of its own, with its proper qualities, but also an inseparable attribute of *Brahman*. The realisation of the proper form of the soul is a propaedeutic step in the process of release. He wrote in his *Gîtâbhâsya*:

> Those who, through knowledge already taught relating to the distinction between the body and the self, understand the distinction between them, and then, after learning that freedom from arrogance and such other qualities constitute the means of release from the *prakrti* which has evolved into the material elements (constituting the body), put (the qualities) into practice – they, completely freed of bondage, attain the self characterised by unlimited knowledge and abiding in its own form.[13]

c. Law of karma: cause of bondage

Body and soul live together in Râmânuja concept of man. But that union had a beginning and will have an end. The soul is enslaved by the body and longs for release. So, the question is why, or better said, since when does this mutual relation exist? Râmânuja says, "know that both the *prakrti* and the self are in constant association with each other and are beginningless."[14]

The cause of this association between matter and spirit is the ancient Hindu concept of the law of *karma*. *karma* is intrinsically connected with *prakrti* body being an evolution of *prakrti*. The law of *Karma* is the consideration *Brahman* has of the deeds of the soul at the moment of creation. Râmânuja says: "If it were not admitted (that the distinctions in the new creation are due to *karma*), it would moreover follow that souls are requited for what they have not done, and not requited for what they have done."[15]

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[9] Ramanuja, *Sribhasya*: *The Vedanta Skatras with Commentary by Ramanuja*, Tr. Thibaut, G., The Sacred Books of the East, Vol. XLVIII, Motilal Banarsidass, Delhi, 1996 I, 1, 16 (p. 233).

\[10] Ramanuja,
Gitabhasya XIII, 12 (p. 376, 2).

[11] Kumarappa, Bharatan,
The Hindu Conception of the Deity,
Inter-India Publications, Delhi, 1979, p. 72.

[12] Ramanuja holds that souls in their subtle form are eternal. Nevertheless he does not explain how they came into existence. He accepts their eternal existence and, at the same time, their continual dependence on God, their inner Sustainer.

[13] Râmânuja, *Gîtâbhâºya*, Chapter XIII, Verse 34 (p. 395).

[14] *Ibidem*, Chapter XIII, Verse 19 (p. 384).

[15] Râmânuja, *Úrîbhâºya*, II, 1, 35 (p. 479).

Karma is the activity, which is to be seen in *Brahman* at the time when the visible world began to be created. This *Karma,* also called *mâyâ* or *âvidya* (ignorance), is performed at the beginning of the universe[16]. It is eternal and, in the shape of *mâyâ*, is not an illusion but a tremendous power, an invisible influence, acting on man's destiny. It is also called *adrsta*.

The law of *Karma* is an expression of the moral will of the Supreme Self. *Karma* is "a means which the Deity in his mercy adopts for the good of the soul"[17] and it explains the existence of evil in the world together with a perfect Supreme Self. God respects the freedom of souls and uses the law of *Karma* to educate them in choosing what is good and avoiding what is evil. Thus if souls in this life opt for doing evil, then the law of *Karma* will mete a particular body to them at the moment of rebirth.

God loves souls and wants the best for them, i.e. release. Evil is a consequence of man's deeds and God gives man the opportunity to overcome evil through *Karma* law, i.e. by a chain of rebirths, which leads towards final liberation. "Accordingly evil is not ultimate. It represents only a temporary phase in the evolution of normal persons"[18]

Origin of the law of karma

The law of *Karma* is the cause of human reality in this world. Once the *Karma* is started, its activity or expansion continues without a break. We cannot say when man first got involved in the cycle of *Karma.* It is not related to the concept of an original fault and it seems that it is part of God's plan for the world. Once man has got into it, he cannot escape the cycle of deaths and births. That process is called *samsâra*, and implies the reality of transmigration in bondage from body to body according to the *Karmic* law.

The law of *Karma* does not limit itself to evil actions but it extends even to the good ones in so far as when performed with an aim to immediate reward, their fruits bind man to embodiment and prevent him from acquiring ultimate release. Evil works, however, not only deprive man of some temporary enjoyment but also makes his state in the next reincarnation more miserable. "… Those whose *karman* is good obtain a good birth as *Brâhmanas* or the like, while those whose *karman* is bad are born again as low creatures – dog, pigs, *kândâlas* and the like."[19]

It is difficult to understand how it is possible that souls, which are modes of *Brahman*, ever came to desire evil. The law of *karma*, though beginningless, is not an independent principle with absolute power. Somehow it is a sort of remote preparation for the action of Godrmaanrace on man. Râmânuja mânuja s explanation does not differ from his predecessors and does not solve the problem but simply states it as an ultimate fact: *Brahman* is working out the good of souls through the evil produced by the law of *karma*[20].

Man has a proper nature and through it he has to get a real knowledge about himself. He has to discover the goal of his life and he has to learn how to reach that goal according to his own nature. The revelation of that knowledge is the central theme of the *Gîtâ*. Nevertheless man has not been left alone in his actions. God wants to rescue him from the bondage of *samsâra* imposed by the law of *karma*.

d. God's relation to human being: Divine Grace.

The *Bhagavad Gîtâ* talks about that loving union established through different means between man and God. It is a relation that grows gradually till it reaches plenitude in the state of final release. Seeing this lofty aim from our own human frailty, it is reasonable that some uncertainties arise regarding the practicability of that achievement.

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[16] *Karman,* considered as an action resulting from a preceding action in an endless retrogressive succession, means the opposite to *Lîlâ,* which is the creative action of God, considered as a pastime (literally, 'sport'). As Van Buitenen says: "*Lîlâ…*denotes a more or less creative act which is, unlike *karman,* not performed to realise a desire or to achieve an end and is therefore not followed by retributing or recompensing results." See Van Buitenen, J. A. B., *Râmânuja on the Bhagavad-Gîtâ, A Condensed Rendering of his Gîtâbhâshya with Copious Notes and an Introduction,* Motilal Banarsidass, 2nd edition, Delhi, 1974, p. 46, note 14.

[17]Kumarappa, *Op cit,* p. 275, 2.

[18] Kumarappa, *Op cit,* p. 275, 2.

[19] Râmânuja, *Úrîbhâºya*, III, 1, 8 (p. 590).

[20] See Kumarappa, *Op cit*, p. 278.

Answering this human uncertainty, the *Gîtâ* brings out words of consolation. In it, Lord Krisna says, "I am easy of attainment…"[21] i.e. God is not far away from us, but he is attainable by those who strive after perfection and union with Him.

For Râmânuja God is the one who has the initiative in the relation between man and the Supreme Self. It is the same *Brahman* who wants to be united to each one of us and, with that purpose, He gives us the necessary help, i.e. "that progress in his worship which is required for attaining Me (i.e. God), the destruction of all obstacles thereto and the condition of My being extremely dear to him"[22].

Progress in worship, destruction of obstacles and loving relation towards man, all imply the existence of a particular help, known as grace, which God grants to every human being in order to lead him towards final release.

Nature and necessity of grace

Grace is a special help of God, which cannot be considered strictly supernatural because it is not beyond man's essential nature. The individual soul has a cognitive capacity, which is enough to apprehend the truth about God and man. The effects of the law of *karma* obscure this power. Thus, man is subject to ignorance to the point of being unable to grasp the true nature of his own self and the one of God.[23]

God's help is strictly needed during the period of *samsâra* but without adding any extra or preternatural power to human nature. God helps man in his search for final release by illuminating his intellect – especially through Sacred Scriptures – and by inspiring the will with devotion, together with a rectification of the heart through the practice of good acts.

The law of *karma* is so much above the capacity of man to overcome its effects; thus, the intervention of God is a necessity for man to attain his final release. First of all he needs to know his own true nature and then the one of God. Râmânuja clearly teaches that it is hard to know the Supreme Self unless God assists us with his grace for all these efforts.[24]

The grace of God for Râmânuja does not imply the acquisition of a new nature in man. On the contrary, once man attains authentic knowledge of his essence and consequently gets liberated from the state of bondage, he rediscovers the hidden perfections of his own nature. God carries out this work on the self by different means. He does so in such a way that he gets closer to man, without man losing his own perfections and without depriving the soul of its own individuality.

Is it any tension between the law of karma and grace?

It seems there is a tension between *karma* and grace since man, while he is under this law, cannot achieve final release, even in the case of having acquired that perfection of knowledge, actions and love, necessary to attain *Brahman*.

The law of *karma* is never suspended: it is God's action and it can never cease to be. What happens is that the soul, who pleases God by its devotion, counteracts the displeasure produced by his past deeds, and when the counteraction is complete the soul obtains release. "Saving grace then never works in such a way as to annul the law of *karma*."[25] Thus, this law is never violated. The deeds of each soul produce fruits which may be experienced within the term of one or many bodily existences. Only when they come to an end, does God then grant it release.

Râmânuja clearly teaches that grace is not arbitrary but acts in accordance with the law of *karma*[26]. This means that *Brahman* grants his grace to those souls who have performed good deeds, such as *Vedic* instruction, performance of religious duties and so on[27].

[21] *Bhagavad Gîtâ*, VIII, 14.

[22] Râmânuja, *Gîtâbhâºya*, VIII, 14 (p. 233).

[23] Râmânuja says that the selves "…are deficient in insight into the true nature of the highest reality, their understandings being obscured by Nescience operating in the form of beginningless *karman*".

[24] See Râmânuja, *Úrîbhâºya*, I, 2, 10 (p. 267).

[25] Kumarappa, *op cit* , p. 303.

[26] See Râmânuja, *Úrîbhâºya*, II, 3, 41. (p. 558).

[27] A clear example of the justice of *Brahman* is that the *Sûdras* are not allowed to know the *Vedas* and therefore cannot get release (See Râmânuja, *Úrîbhâºya*, I, 3, 32). According to Râmânuja the prohibition is not because of the fact of being *sûdras*, but because they were born in that condition, according to *karma*'s law which metes out to them punishment due to previous sinful deeds.

According to this it is clear that together with the law of *karma*, there are other channels by which God shows his loving care for the self, such as the knowledge given in the scriptures, the performance of works prescribed in the *úâstras*, and the relation of loving devotion between God and the devotee.

Even the path of tender devotion towards the Supreme Self needs a previous string of efforts and fulfilment of duties. God grants his grace respecting the normal way of human life and without violating it. The law of *karma* is a manifestation of God's justice and God's love for the souls. God does not overpass the law of *karma, which* is a means of purifying the souls from their sinful actions. Human beings have to get rid of the consequences of the law of *karma*. This implies a course of action in which human effort and grace of God are closely intertwined.

Conclusion

In our contemporary society, in which technology tends to dominate everything, in which material things occupy a prominent role, in which life moves at a faster pace, it seems necessary to listen again to the wisdom of the old *acharyas*. We might not agree with all the tenets taught by them, we might find that some of their arguments are flawed. However, it is undeniable that they throw light on our lives and on our quest for truth.

For Râmânuja man is the agent who performs actions. He is a soul linked to a body because of an eternal law, known as the law of *karma*. He is a real individual but fully dependent on God's power. He aims at a goal and God, who loves him, leads him with his grace to it.

Man is a composite being, but without an equal relation between its elements, namely body and soul. They are united only during the period of soul's bondage in *samsâra*, and body is merely an instrument which the soul uses till it achieves final liberation.

Body and soul together make a man, but it is clear that the soul, in Râmânuja, is the real human being, the one who will continue existing through the long process of births and deaths till it attains final beatitude.

To reflect on these teachings on human being can help us to understand the real values for which it is worthwhile to fight and to live. I would like to finish with the following quotation by Prof. Van Buitenen, a great scholar on Râmânuja:

Râmânuja could conceive of a harmonious Universe, in which the harmony of body and soul was repeated in the harmony of matter and souls which form the body of God who himself is the directing spirit within it. This harmony is eternal; soul and matter exist, and have existed, eternally as modes of God, essentially dependent and subserving the single but supreme purpose of glorifying his Majesty.[28]

[28] *Râmânuja Vedârthasamgraha: Introduction, critical edition, and annotated translation,* Van Buitenen, J. A. B., Deccan College Monograph Series 16, Poona, 1956, reprint: 1992, p. 17, 2.

Influence of Indian Philosophy on Gandhi's struggle for Secular India

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Mahatma Gandhi embodied in himself the highest ideals of ancient Indian civilization. He was influenced by the religion of Buddhism, Jainism, Hinduism, Christianity, Zoroastrianism and Islam.

He was highly influenced by the life and teaching of Gautama Buddha. His preaching and series of action which is ethical life as a path of salvation, movement against caste system, sacraments, dogmas, cosmic view of salvation as against one's own salvation etc are reminiscent of the famous teaching of Gautama Buddha. His Sarvodaya has its roots in the blending of the teaching of Vedantic – Buddhistic concept of Sarvabhutahita or the good of all living beings.

Gandhi endorses the eightfold path of Buddhism for the salvation of mankind. He gave new and wide connotation to Ahimsa as a synthesis of Vaisanava with Jaina- Buddhist view.

Jainism influenced Gandhiji in his emphasis on non attachment (ana-sakti) in the interpretation of the Gita. Jaina doctrine of assravasamvaranirjara is akin to his emphasis on non-attachment.

Mahatma Gandhi drew inspiration from the Gita, Mahabharata, Upanishads, Tulasi Ramayana and lives of Saints and Acharyas. He devoted time to the study of "Shantiparva" in which Bhishma spoke to Yudishthira, on Indian ethics in all its aspects. His interpretation of the Gita is an epoch making one in Indian thinking. Core of the text anasaktiya is his observation on the following view points non-attachment, detachment or renunciation. It teaches an new way of life that combine the two ideals of activism (karmayoga) for the sake of solidarity of society (loksangraha) and of renunciation (sanyasa) for individual salvation.

The attitude of respect for all religious was his basic policy. He pleaded for equality of all religions. He was non-dogmatic, catholic and secular in thought, word and deed.

Mahatma Gandhi's very struggle for freedom was the result of deep impact of the Indian Philosophy, which he read and lived. He was better known as Mahatma as he represented a complete accord between his thought, word end deed, and moral and spiritual values against the forces of barbarism. One finds in him a harmonious blend of saintliness and statesmanship which aroused spontaneous response and reverence in his long career as a social reformer, a political leader, a saint, a true lover of humanity, an apostle of peace and non-violence.

Gandhi was a fine product of Indian culture and he was nurtured and sustained by the perennial inspiration of Indian Philosophy. It was the confluence of all that is best in Indian thought from the Vedic age to modern Indian Renaissance.

Buddhist Influence :

He was highly impressed by the life and teaching of Gautama Buddha. His preaching and series of action viz. ethical life as a path of salvation, movement against caste, sacraments, dogmas, cosmic view of salvation as against one's own salvation etc. are reminiscent of the famous teaching of Gautama Buddha. His. Sarvodaya has its roots in the blending of the teaching of Vedantic Buddhistic concept of Sarvabhutahita or the good of all living beings. Like Buddha he believed that the every has to be converted into a colleague. Buddha's famous saying "Hatred is never eliminated by counter hatred, but only by Love".

Gandhi endorses the eight-fold path of Buddhism for the salvation of mankind. He gave new and wide connotations to Ahinsa as a synthesis of Vaisnava with Jaina – Buddhist view. He has been rightly called the apostle of Ahimsa. Buddhism teaches Gandhiji's egoless bliss of service to our fellow beings.

\Influence of Jainism

Ahimsa (Non-Violence) has been the extreme touch of Jainism. There was no difference of opinion between Gandhi and Jainism on the question of non-

violence. It has been the source of inspiration of the principle from the individual level to the collective level and thereby changing its traditional value. He himself has stated that he derived much benefit from the Jaina Religious works. Dr. R.N. Dandekar, the top most Vedic Scholar and well known orientalist has observed as follows:

"I sometimes think that if Gandhiji had not become involved in politics, he would have become a Jaina Muni. Incidentally, I may mention that in Europe and America, I have met several educated persons who actually believed that Gandhiji was a Jaina".

He also expressed the view that Jainism influenced Gandhiji in his emphasis on non-attachment (ana-sakti) in the interpretation of the Gita. Jaina doctrine of asrava samvara nirjara is akin to his emphasis on non-attachment rather than on disinterestedness (niskamatva). The word Sarvodaya which has been traced to a Jaina work towards the society of the middle ages has been given more connotations by him that it did in those days. He represented the Jaina ideal of Sambara, Buddhist ideal of Nirodha. Tilak hold that Gandhi was a Jaina on account of his extreme insistence on Ahimsa and fasting for a long time.

Influence of Hinduism

Gandhi draws inspiration from the Gita, Mahabharta, Upanishads, Tulasi Ramayana and lives of saints and acharayas. He devoted time to the study of Shantiparva, the noted post war canto in which Bhisma spoke to Yudhisthira, on Indian ethics in all its aspects. Harishchandra, Prahlada, Rama, Yudhisthira, Mira and Narsi Mehta (Vaishnava Janata) have influenced his life and thought . Gandhi accepts the cardinal concept of patanjali Yogasutra and believed in its aphorism that in the presence of non-violence hatred will cease. He translated every word of Narsimha Mehta's code of ethics.

The Isopanished says that life is depending on work and the way to work is to do everything that falls to one as one's task in or detached spirit. The same teaching is emphasized by the Gita.

Gandhiji wrote in Young Hindu "I lost my earthly mother, who gave me birth long ago but this eternal mother has completely filled her place by my side ever since. She has never changed, she has never failed me when I am in difficulty or distress, I seek refuge in her bosom. I can declare that the Gita is ever presenting me with fresh lessons, and if somebody tells me that it my delusion, my reply to him would be I should hug this decision as my richest treasure".

Gita is Gandhi's Shastra. He acted according to the injunction "work, detachment, prayer and surrender to the will of God". It is not a more scripture but a beacon an ultimate refuge, mercy, manifesto all on gracing mother divine.

Anasakti Yoga

Mahatma Gandhi's interpretation of the Gita is an epoch- making one in Indian thinking. Core of the text in anasaktiya is his observation. It implies the following viewpoints non-attachment, detachment or renunciation. It teaches a new way of life that combines the two ideals of activism (karmayoga) for the sake of the solidarity of society (loksangrah) and of renunciation (sanyansa) by individual salvation. It also teaches the skill of doing an act without being involved in the results (Yogah Karmasu Kausalam).

Gandhi emphasized the meaning of non-attachment or renunciation. To quote his very utterances.

1. Anasakti means the renunciation and to move towards the planets of devotion, knowledge and work that individual good merges in the common good.
2. Anaskati is Ahimsa. He remarks "After 40 years of unremitting endeavour. I feel perfect renunciation is impossible without perfect observation of Ahimsa in every shape and form". Anasakti is the coin of which Ahimsa and Satya are the obverse and reverse sides of the same coin.
3. Anasakti consists of these points.

   a. Desire less action

   b. Dedication of all actions to God and

   c. Surrendering oneself to God, that is by surrendering oneself to his body & soul.

Interpretation of Gita

Mahatma Gandhi advances arguments for regarding the Mahabharta as allegorical rather than historical in view of the sub humans or super humans origin of the figures, attributing imaginary characters and dialogues to historical persons for dramatic effects. The battlefield in the human soul where in the Pandavas represent the forces of light, kauravas, the forces of darkness. Arjuna represents higher impulses and struggles against evil. Arjuna and Krishna might he symbolically takes as the individual ego and the great In-dweller.

Nliskhkama Karma (selfless service) is the guiding star that makes him realize to do well being. Just as every drop of rainwater flows ultimately to the ocean, the very tear of his sweat should finally flow into the reservoir of common good, love, truth, compassion, protection and worldly prosperity light the path of his duty.

The Gita ideal of karma yoga and sthitaprajana is dynamic altruism (religious bans of politics) that he wanted to make the basis of transformed social and political action. It teaches disinterested action for God – realization.

His concept of Sarvodaya and socialism has its foundation in the vedantic concept of the spiritual unity of existence and the Gita-Buddhistic concept of the good of all living beings. The emphasis on co-operative life, progression views of citizenship, equal dignity and sacredness of all works that falls to one's lot, etc or best for his life.

These ideals are already found in the Vedas, Upanishads and classicial philosophies of India. Consistent with the cultural traditions of India –Vedic concept of Unity and the Gita-Buddhist concept of good if all living beings. The terms of Gita and the Upanishads like karma yoga, kama dbhenu yoga, tapasaya, janana etc have also been used by him along with Tilak and Aurobindos views.

Being a realistic and dynamic leader he inspired the people to fight for their causes. He inspired the sufferers themselves to solve their problem by their own efforts. Dependence of any type is foreign to him. He rightly exhorted the poor and suffering people to aim at their well being and improvement on their own strength. The famous verse of the Gita, 'Uddhata, Atmanam, Atmanam'/ to improve one's lot by one's own efforts charmed Gandhiji. He strove to follow it, meaning and implication in his works.

Being a citizen of subject nation under the British Gandhi was attempting to arouse a nation, which had forgotten all its history of greatness. He wanted to revive the villages and towns of India through truth and non-violence and love.

Mahatma Gandhi showed the way of communal harmony and unity by his supreme sacrifice for his motto 'unto the last' with love, truth and compassion. His secularism is based on truth (the keynote of his life), justice (to give to each his due) love (to be good, affectionate and sincere to others), tolerance (to understand others problem with sympathy and respect), sacrifice (to offer everything for the sake of others, even to the extent of laying down life for others), unity (to be one with others by sharing and in contributing the common culture without fear and suspicion)and co-operation (working together at the common task without any social and religious prejudices)

Under Gandhi the Hindus and the Sikhs joined the Khilafat movement with the same patriotic feelings as Muslims. Current of united mass movements such as non-violent, non-cooperative movement etc were based on Hindu- Muslim unity and struggle for India's independence, and it was followed by the civil disobedience movement in 1921. It was his firm conviction that the Hindus must understand the Muslim sentiment and must try to win their minds by generous and tolerant ways and not through majority way. He visualized that the British would automatically crumble down if the people of all communities worked together, suffered together and fought together as one united body with the principle of ahimsa.

Gandhiji launched his programme of self-purification by fasting for one month to convey to all communities his reaction to communal feelings. His method of self purification and self sacrifice led to all party conferences where the leader of all communities promised to maintain communal harmony and chalked out directives to remove the main causes of friction between the communities. The Hindus and the Muslim

became once more united in the freedom struggle. Consequent on restoration of Hindu Muslim harmony under his principle of Ahimsa the Simon Commission in 1928 was boycotted by all parties.

His ultimate purpose is a search for truth (satya) which he finds demonstrated in ahimsa (non-violence). The same extends to the goals of politics (swaraj) social goal (sarvodaya,) economic goal (swadeshi). These aspects are but the search for truth in all fields. All these goals are pursued through one means i.e. Satyagraha. There is a diversity of goals which are however, unified under the aegis of the ultimate concern.

Gandhi's technique of freedom is the cherised ideal of humanity in any part of the world at any period of history. He was an activist par excellence. In his early career in South Africa he used to deal with difference groups, not merely in crowds and public meetings, but in big camps for the cause of human dignity and rights. His influence on devising shape of Sarva Dharma Saman Bhava comprising prayers from Veda, Tao, Jain Buddhist, Parsi, Christian and Muslim Scriptures etc. without any superiority and inferiority. Any prayer meeting held under the auspices of Gandhian institutions as at Rajgnat adopt this theme. Equal respect for all religious was given at such meetings.

His Sarvodaya is service to all and not the services to the maximum number. He stood for decentralization of all political and economic power and party less democracy. Like Ruskin he regards labour as capital. Capital and Labour will mix with each other for the good of the whole community. Neither the elimination of the capitalist nor of the dictatorship of the Proletariat appeal to him. He preferred services motive to profit motive and cannot rest satisfied with limited service.

A high sense of character and discipline through multi dimensional growth in organic form has been projected by Mahatma Gandhi. He has no sectarian bias and was non-partisan. He is ready to absorb the good in other ideas and comprehend the entire life of an individual and hence the society as a whole.

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The Theory Of Purusartha With Reference To Kathopnisad

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Abstract

Any society's development depends on the strong foundation .If the foundation of a building is strong then its durability increases. Value system provides norms of our behavior. Sunil Kumar writes "How a Person behaves feels and thinks & how he conducts himself in a given set of circumstances is largely determined by his value system & the nature of his mind."

The concept of Purusartha is an integrated approach to the value system. Man is a social animal his development depends upon not only on the development of his individual life but it also includes the social life. Purusartha deals with the ideals of life or goals of life.. Purusartha according to Hiriyaana is value; however concept of value is more elastic and wider than the concept of Purusartha. Values play an important role in life as well as in philosophical enquiry. Philosophy studies values, whereas science studies facts. The philosophical enquiry into values is not meant for only theoretical enquiry but it results at the 'experience of value'. In this enquiry logical reasoning plays an important role.

In this paper an attempt is made to evaluate the purusartha discussed in Kathopnisad. Kathopnisad belongs to Krishna yajurveda it forms part of the katha –Sakha Brahmana of the Krishna yajurved. In kathopnisad the important moral concepts namely pleasant and good are discussed. The criteria distinguishing pleasant and good are also discussed in this paper.

Here the effort is made to study the relation between these two concepts. How utilitarianism discusses the pleasure and good is also discussed in this paper.

A philosophy should not be divorced from daily experience. The history of philosophy provides us the guidelines to solve our daily problems. The theory of purusartha is relevant to today's man who wants to live a good life. It strikes a balance between material values and spiritual values.

Introduction

The concept of Purusartha is an integrated approach to the value system. Man is a social animal his development depends upon not only on the development of his individual life but it also includes the social life. Purusartha deals with the ideals of life or goals of life. The different theories of Purusarthas have been developed, which implies different notion of purusartha. Purusartha according to Hiriyaana is value, however concept of value is more elastic and wider than the concept of Purusartha. Values play an important role in life as well as in philosophical enquiry. In the words of T.M.P Mahadevan "Indian philosophy is essentially a philosophy of values."[1] Philosophy studies values, whereas science studies facts. The philosophical enquiry into values is not meant for only theoretical enquiry but it results at the 'experience of value'. In this enquiry logical reasoning plays an important role. With the help of which one discovers the value by clearing the contradictory notions & obscure concepts. Logical reasoning clarifies our notions about values.

In this paper an attempt is made to evaluate the purusartha discussed in Kathopnisad. Kathopnisad belongs to Krishna yajurveda it forms part of the katha –Sakha Brahmana of the Krishna yajurved. In kathopnisad the important moral concepts namely pleasant and good are discussed. Here the effort is made to study the relation between these two concepts. How utilitarianism discusses the pleasure and good is also discussed in this paper.

Purusartha

In Indian philosophical tradition, the value system is integrated in the theory of Purusartha. Here the word Purush is taken in its neutral sense i.e 'Atma'or self and

Artha means objectives. There are mainly four purusartha viz. Dharma, Artha, Kama, & Moksa. Each of the purusartha is the value to be realized or attained for the virtuous life. The traditional Indian value perspective includes not only the moral and spiritual value but also economic and psychological value. These values become purusartha when they are consciously pursued by humanbeings.

1. Artha stands for economic value it also stands for the meaning of life. By recognizing Artha as a value, the Indian traditional value perspective wants to emphasis the view that every person has a right to earn his livelihood, to accumulate wealth & property.

2, Kama stands for psychological value. Kama as sex, desires, wills, aesthetic gratification is dealt within the Vedas. It is related to desire, action, determination. Kama signifies the creative urge, aesthetic sense, gratification of desire, pleasure etc. It is related to all those things, which make life creative and beautiful. Artha & Kama must be guided by dharma. Artha and Kama are considered as natural needs. They are essential to the development of a person.

3. Dharma- stands for moral value, it signifies cultivation of virtues. It is a regulative principle which discriminates between good and bad, right or wrong. Dharma- is translated as righteousness or moral goodness. It is derived from the root 'dhr' which means "to uphold, to sustain, and to nourish". What is one's Dharma or svadharma according to geeta it is to perform the duties as per one's station in one's life. D. P. Chattopadhya says "Dharma is an inner-potentiality, which if followed & developed, not only keeps humans away from wrong-doing but also promotes whatever is good & right in them & imparts excellence to their character".

4. Moksa- is the ultimate value. It is the self-realization, the self-knowledge is not the isolated knowledge of our self-detached from society but it is rather in relation to its environment, social and physical.

In the Indian value system the above values are considered as the four ends or goals of human life, but are these four human ends-are really ends? Wealth is not an end in itself. It is a means to achieve something, it is instrumental value. It is a means for acquiring many objects in the world or for fulfilling desires. Desires can not be considered as the end because by indulging in one desire, it did not come to an end, but many times it may give rise to other desires Dharma according to some is considered as instrumental value, it is a means for realizing the ultimate end namely moksa. Where as according to some it is an intrinsic value. Moksa is definitely intrinsic value. After realizing the self there remains nothing to be realized. Wealth and pleasure are not intrinsic values, does not mean that they are to be avoided. They are important for a good life. For a progress in life all the economical values & psychological values play a vital role, without them a person's progress is not possible. His/her life has to be economically secured, if it is economically secured then only he/she can think about the higher spiritual life. In poverty stiffen life one can not think about liberation but he will think only of satisfying his hunger

By treating wealth and pleasure, as the value Indian philosophy wants to emphasize that a good life has to be lived by an individual being. Material prosperity and satisfaction of desires helps in the advancement of knowledge. In a prosperous country where people are contended, there only the science & art, & knowledge will flourish.

The artha or wealth and kama or desire has acquired the place in the Indian value system because of social aspect attached to it. Wealth which is to be acquired is not only for one's own sake, but it must be used for others also. 'Dana' or almsgiving is considered as one of the important virtues in the Upanishads. While giving gifts one has to be humble. There are many references in Upanishads regarding how a person should give alms, to whom it should be given etc. so mere accumulation of wealth does not have value but when it is considered as a useful means for the welfare of oneself and others it acquires its importance as a value. However acquisition of wealth is not going to lead to liberation or moksa or self –realization. With money one can buy various objects of pleasure but not the happiness, with money one can buy various objects of comforts but not the virtuous life.

Artha and kama must be guided by dharma Dharma disciplines the animate nature of human being.. There are various dharmas like varnadharma, ashramadharma, rajdharma etc. all the dharmas emphasise on right conduct of life. Intensive ethical discipline is required not only in day-to-day life but also for acquiring higher goals of life. Upanishad aims at self-realization. It is an experience which is supramental almost all the Indian systems of philosophy aim at the freedom from sorrows. The absence of sorrow is the common goal of all the schools of Indian philosophy. It is supramental and supramoral. Negatively speaking it is absence of sorrow. Positively speaking it is bliss. .

Kathopanisad

In the Katha Upanishad there is story of King Vajrasava who was performing the visvajit sacrifice. It is expected that he must give away everything he possessed. However due to extreme attachment to his wealth, Yajrasava makes a compromise of giving away only old barren cows, which surprises Nachiketa because he realizes that this kind of charity is not going to lead his father to achieve his desired end. While giving gifts one has to be humble. there are many references in Upanishads regarding how a person should give alms, to whom it should be given etc. Nachiketa asked his father "to whom you will give me" when he asked this question repeatedly his father angrily replied that he will give him to the death. So Nachiketa went to Yama, but he was not at home. He waited there for three nights. After returning back Yama came to know that Nachiketa was waiting for him for three nights without any food, he felt bad and asked him to choose three boons. For the first boon he asked for the wellbeing of his father. For second he asked about the sacrifice with which one can get heavenly pleasure. And for the third he asked for the knowledge about the self. He asks "this debate that there is over the man who has passed and some say 'This he is not' and some say that he is, that, taught by thee, I would know; this is the third boon of the boons of my choosing" Yama offered many attractive options instead of this knowledge but Nachiketa remained firm on his view. So finally Yama agreed to give him this knowledge. Here Yama talks of sreyas and preyas.

Kathopanisad talks about two things "that attracts man". One is the path of good (called as shreyas) and another is path of pleasant (called as preyas). It further states that the one who chooses the path of good fulfills his aim, where as one who chooses the path of pleasant looses the goal, which he is pursuing. What are these two things? Under the category of preyas we can include artha (wealth) and kama (pleasure, desires etc). The material values and the psychological values may be included under the category of preya, under the category of shreya we can include dharma (moral values) and intellectual values where as with regard to the moksa (liberation) the difficulty arises whether is it shreya or preya? This is discussed at the later stage.

All sensory pleasures are preya, which is desired by many. Artha and Kama are desired by everyone. A normal person has various desires. He/ she has desire to live a long life with sons and daughters, to acquire wealth, power, some position or status in a society. Any common person on this earth finds wealth long life, dance, music, earthly powers pleasurable. A man should not suppress his desires but rather make an effort in fulfilling those desires. One's sensory and sexual desires should also be fulfilled within a boundary of marriage and family. As a house holder one has to earn money, look after his children, parents and also fulfill their desires as well as one's own desires. However one should not restrict oneself to one's household chores, but also think of inner awakening, one's own self-realization. Nachiketa is not denying the importance of artha and kama.In his second boon he wanted to know the fire which is going to lead to heavenly pleasures. He insists that man is not satisfied with his wealth. It implies that a person must understand the limits of acquiring wealth and sensate pleasures. Ranganathananda beautifully said that "The unchecked pursuit of wealth and sensate satisfaction does not express the true glory of human spirit. That glory will find expression only through man's control of his sensate nature"[2] Upanisad claims that the sense organs are created in such a manner that they always see outside[3] There are some immature people who run after the external objects, here morality plays an important role. Morality can guide the person with the help of which he can search for moral depth of his own self with the help of moral values like powerful will, disciplined

emotion. Although a man by nature is outgoing individual, seeking for the sensate pleasures but at the ethical level he learns to check his outgoing impulses. A person with good conduct is only eligible for self knowledge. However if a person does not have control over his sense pleasure and incapable of controlling his mind then he is not able to realize self. The kathopanishad says-"not he who has not ceased from bad conduct, not he who is not tranquil, not he who is not composed, not he whose mind is turbulent can obtain Him. (i.e. Brahman) by intelligence"[4]

In Upanishad we find two terms Preyas and Sreyas i.e. pleasant and good.[5] Everything that is pleasant may not be good. What are the criteria for distinguishing pleasant from good? The following three criteria can be given.

1) Permanence 2) leading towards Self-realization 3) Enjoyment and self-control

1) Upanisad uses the criteria of permanence those things which are of temporary nature are considered to be pleasant however things which has permanent nature are considered to be good. Economical values and psychological values are not of a permanent nature. Today a person having wealth or some desires, after some time his wealth might be decreased or increased his desires also changes so these values belongs to the category of preya .Wise person like Nachiketa knew transitory nature of artha and kama. Moral virtues and spiritual life is considered as Sreya/good because compare to artha and kama they are of permanent nature.Moksha definitely do not have transitory nature. Once the person realizes the Self there is no coming back from that state. However considering dharma (morality) as having a permanent nature (?) the difficulty arises, Can we say that once a person is moral, he is always moral? Or if he is having a good moral conduct, will he has a permanent good conduct.

2) In Upanishad self realization is consider as the final goal of life. Those things which are leading towards the final end are considered as good. Dharma and Self knowledge is leading towards the attainment of this goal so it is good. Dharma has two functions one that which leads to a good social life by following the various dharma like varna dharma, asrma dharma, raj dharma etc and the other function of dharma is preparing one self leading to the final aim of his/her life.

3) Another distinguishing criteria between the pleasant and good can be considered as *bhog* and *samyam* .The characteristic feature of Artha and kama is bhoktrutva i.e the enjoyment which is generally derived by its fulfillment. Where as dharma and moska emphasizes more on self control and renunciation. Kathopanisad gives the example of "chariot of the body". it states that "when a person has a discriminating intellect and has that intellect always joined to a mind that is under control, and his senses are also under control, then he is like a charioteer who has well-trained horses to handle"[6]

A person has a choice to select between pleasant and good. Human beings are the only creatures in this universe who can think about the purpose of life. Animals are aware about their desires and they know the means to fulfill their desires. However they are not able to make moral judgments about the means of fulfilling their desires, whether they are right or wrong. However human beings are above the level of animate nature. He/she can think what is right and wrong, what is good and bad. One can make the choice between pleasant and unpleasant. The person who is aware of purpose of life or goals of life can make correct decision. The intellect having the capacity to discriminate between eternal and non-eternal will always choose the eternal. The person who enjoyed sensory pleasure knows that it is not permanent. Nachiketa knew its transitory nature. Every thing that is pleasant need not be good. The wise man chooses the good instead of pleasant, while the fool chooses the pleasant instead of good. R D. Ranade says "Even though the God of Death tries to seduce Nachiketa by the offer of a life of pleasure and glory, Nachiketa refuses to be imprisoned in the chains which Yama has forged for him, and there in proves that he is not like the ordinary run of man kind which hugs to its heart the path of pleasure and glory to be only ultimately disillusioned in its choice. Nachiketa, true anti-hedonist as he is, refuses to be seduced by the life of pleasure"[7].

Utilitarianism

The relation between pleasant and good is also discussed by utilitarianism. Utilitarianism is a moral theory proposed by Jeremy Bentham and John Stuart Mill. It

states that all action should be directed towards achieving the greatest happiness for greatest number of people. Bentham was a psychological hedonist, believing that only desire for pleasure & aversion to pain ever motivate human action. An act is considered good if it produces pleasure. If it produces more pain than pleasure it is bad. Bentham&J, S.Mill links the good with what is pleasant. Bentham defines good as pleasant. For him good is pleasure. Human nature is such that we tend to pursue pleasure and avoid pain. According to Bentham it is not merely our nature to seek for pleasure but also one should aim at increasing happiness. According to Mill something is desirable because people actually desire it. He meant by 'desirable' is 'able to be desired.' Mill distinguishes between a lower and higher pleasures According to him some pleasures are "more desirable and more valuable than others". He also talks about sanctions of morality. These sanctions are the reasons which act as motivators for doing or not doing a particular act.

According to Green good is what satisfies desire. He also talks about moral good which is human perfection found in activities which contribute to the well being of community and human kind. In this we learn to desire the good for its own sake. He makes distinction between the desired and the pleasant. According to him we desire self-satisfaction and not pleasure. He further says, "We develop desires for things that are permanently good." Similarly we find in Nachiketa that he developed an urge for gaining that knowledge

Which will lead to permanent good?

1 Utilitarianism considered pleasure and avoidance of the pain as the only things desirable as ends. Where as upanisadic morality does not consider merely pleasure as the desirable end but it also includes moral behavior or good conduct, wealth and self realization as ends.

2 Like Mills distinction between lower kind of pleasure and higher kind of pleasure, Upanishad also discusses lower kinds of pleasure and higher kinds of pleasure. Satisfying of senses, pleasure derived through property, earthly powers, higher position in a society, long life, children are of a lower type. Whereas pleasures derived through the practice of dharma (morality), self-knowledge is a higher type, and still at the highest level there is Supreme Bliss i.e. moksa or liberation.

Now the question is raised is not moksa a pleasure (preya)? In upanisads the term used for moksa is Bhuma, Anand etc. Bliss is pleasant it is ever lasting and eternal is moksa preya or sreya? Here there is no distinction between preya and sreya. It is the Highest kind of Bliss without any reference to sense organs or any object. So it is Atmananda. There are two types of bliss or ananda- one is visayananda i.e. happiness or pleasure which depends on object or senses. Whereas other is Atmananda-one which does not depend on any object or senses but whose nature itself is bliss. The artha and kama refers to visayananda, because here the pleasures are derived from some or the other objects, whereas in self-realization the ananda is within oneself. Upanishads does not make the water tight compartments of pleasant and good. At the spiritual level there is no distinction between pleasant and good. Where as at the material level we may distinguish between them. We may call preya as related to sensory pleasure, sreya as related to living a moral life and seeking the knowledge of self which results into self realization. Self realization is the highest one which goes beyond senses and intellect. Upanisadic teaching is not merely theoretical enquiry but it results in the experience of Bliss or Happiness.

Kathopanisad states that after realizing the self one goes beyond sorrow, becomes free from the cycle of birth and death, one has eternal Peace, one does not grieve, one does not hate any one, he is also able to fulfill the desires of many and he becomes immortal.[8]

Conclusion

In the present society in what way the Upanishadic thought can offer a solution for personal problems of the Indians in particular and mankind in general? Before finding the answer we must analyze the present situation in which today's man/woman is living. Science and technology has brought many changes in one's life. It has made one's life more comfortable and also improved standard of living. With the improved technological devices the world is becoming one global village. However there are some disadvantages. Technological world has reduced people to commodities; people find their souls in automobiles, music systems, electronic

goods etc. The mass media are playing an important role in creating false needs. Today's consumerism is the result of emphasizing on mere acquisition of the material resources. Only one part viz.material aspect is given importance in today's society, this is disturbing both natural environments as well as mental environment. The proper management of material resources through proper reasoning is required. In the technological society there is a need that a person must think critically for oneself. What is needed is like Nachiketa one should be able to distinguish between right and wrong, pleasant and good. One should not be attracted by the mere pleasures derived through the material objects but must be able to understand its proper value in one's life. One should not be overpowered by the machine (like internet, computer games, T.V etc.) but he should be able to make it one's own powerful instrument. Machine should not control Man but he should control the machine. What is required is the upanishadic teaching of self-control. There are so many objects towards which he is getting attracted again and again so he must develop full control over his mind.

To live a good life is everyone's concern. Science and technology also aims at the enhancement of quality of life. According to S.R. Bhatt "the traditional concept of purusartha along with its four – faceted model of dharma, artha, kama and moksha is one of the prominent formulations of this concern for quality of life".[9.] The quality of life will improve only when there is an overall development. There must be a balance between material development and spiritual development. As material well being is important for a good life, similarly spiritual realization is also equally important. Although these two are different levels of existence, yet there is no bifurcation and incompatibility between them. They should not be treated as separate pursuits but they are in fact complimentary. To conclude with the words of S. R. Bhatt "preyas provides the material base while shreyas constitutes the spiritual summit of the same process of value realization"[10].

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Gita Rahasya – A Fusion Philosophy?

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Abstract : Historically Indian Philosophy is viewed and treated as distinct from Western Philosophy. The two were regarded as, in essence, different from each other. As a result, a clear cut distinction was maintained between the two so much so that the scholars in the field of Philosophy were specialized either in a particular Indian school (a particular Darsana) or in Western Philosophy – either in Analytic tradition or the Continental one.

However in the globalized society it is necessary to take note of all undercurrents in philosophy and to integrate diverse insights, if possible. Such an exercise may be called 'Fusion Philosophy.' Gita Rahasya, authored by B G Tilak integrates Indian and Western world-views. Tilak, well versed in western thought and anchored in Indian tradition compares two in his Gita Rahasya. He is interested in asserting the inadequacies of the materialistic outlook of the west & underlines the eternality of the message envisaged in the Gita.

The present article is divided into three parts. The first part deals with the fundamental differences between Indian and Western Philosophy conceived and maintained traditionally. In the second part, the concept of Fusion Philosophy is maintained. In the third and last part, Gita Rahasya, highlighting, the doctrine of Niskama Karmayoga, is depicted as a systematic project in Fusion Philosophy. Hence it is relevant even in the 21st century.

Historically Indian Philosophy is viewed & treated as distinct from Western Philosophy. The two were regarded, in essence, as different from each other. As a result, a clear-cut distinction was maintained between the two. However, in the globalized society, it is necessary to take note of all undercurrents in Philosophy & to integrate diverse insights, if possible. Such an exercise may be called 'Fusion Philosophy.' Gita Rahasya, authored by B. G. Tilak integrates Indian & Western world-views. Tilak, well versed in western thought & anchored in Indian tradition, compares two in his Gita Rahasya. He is interested in asserting the inadequacies of the materialistic outlook of the west & underlines the eternality of the message envisaged in the Gita.My paper considers Gita-Rahasya as Fusion Philosophy. It is divided into three parts. The first part deals with the fundamental differences between Indian & Western Philosophy conceived & maintained traditionally. In the second part, the concept of Fusion Philosophy is elaborated .In the third & last part, Gita Rahasya, highlighting, the doctrine of Niskama Karmayoga, is depicted as a systematic project in Fusion Philosophy. Hence, it is relevant even in the 21st century.

PART-I

Ordinarily, a distinction is made and maintained between Indian and Western Philosophy. Indian outlook is said to be intuitionistic, mystical, synthetic, collectivistic and spiritual whereas Western Philosophy is regarded as rational, logical, analytic, individualistic and materialistic. The former is said to rely heavily on Authority whereas the latter subjects every tenet to scrutiny & assessment. Indian Philosophy is called 'Darsana' corresponding to German 'Weltanschauung' i.e. the systematic elaboration of Truth & primarily the vision of Truth.

Western philosophy, on the other hand, as Love of Wisdom has its origin in 'Wonder', 'Awe' or 'Doubt' but for most of the Indian schools, it is the 'Pain' or 'Suffering' which is the starting point of philosophical inquiry. It is believed that, excepting Charvakas, almost all Indian thinkers share certain characteristics because of which we can consider the common character of Indian philosophy.

It may be interesting to note that Indian Philosophy, upholding Law of Karma and Rebirth, underlines the majesty of man, respect for life and harmony between Man and Nature. Its environmental

concern, too, is remarkable and ancient whereas Western Philosophy has recently taken the environmentalistic turn.

There is an important difference between the Indian and Western methods of philosophical inquiry. Western philosophers treat metaphysics, epistemology, psychology, ethics, etc., separately, whereas Indian philosophers do not. Rather, they discuss each problem holistically, from all these points of view.

Moreover, according to Indian thinkers, the aim of philosophy is not just the satisfaction of intellectual curiosity or the pursuit of theoretical truths. The more important aim is that it should make a difference to the style and quality of life.

Philosophy, in India, is a Way of Life. If philosophy, no matter how sophisticated and intellectually satisfying it may be, has no bearing on our life, it is regarded as an empty and irrelevant sophistry. Thus, for Indians, philosophy does not mean pure intellectual inquiry, which is for its own sake. They believe that one should go beyond and assimilate various truths discerned intellectually into his personality, which may lead to freedom or enlightenment. It does not imply that every Indian philosopher fits this conception. It only means that from Indian standpoint, a philosopher's vision of reality should have a serious bearing upon his life and conduct.

Thus, Indian Philosophy is not merely intellectual exercise but it is a manner of regulating one's life in the light of Realized truths. It is not merely the theoretical knowledge but also its application that is intended in Indian philosophy. It is only from the last quarter of the twentieth century that Applied Ethics is recognized as a legitimate branch of ethics in Western Philosophy.

Owing to the differences in approach, treatment and method between Indian and Western Philosophy, there are thinkers like Rudyard Kipling, who believe that East is East, West is West, and never the twain shall meet.

Moreover, Western Philosophers, thus, have the tendency to judge whether a particular thought is Philosophy or not by preconceived criteria formulated by themselves. However, Indian Philosophers, like Puligandla[1], criticize such a treatment. He says that The Philosophy of any people is the cream of its culture and integrated expression of its styles of thinking, feeling and living. Thus, it is a product of environment and specific modes of cognitive, intellectual, aesthetic, moral and religious experience. As such, to judge the Philosophies of others by standards and criteria of one's own culture is an act of blind self-glorification wholly unconducive to understand others. For understanding people and their culture, it is essential to understand how they see the world. Unless and until members of each culture approach the philosophies of others with an open mind and study them seriously there will be neither the understanding of others nor the enlightenment and enrichment of one's own philosophy. Soon the need was felt for comparative studies & this provided the starting point for Fusion Philosophy.

PART II

With globalization & with the better transportation & communication facilities, there is not only possibility but also necessity to have inter-cultural dialogue. In other words, it is imperative to know the other traditions & there ways of dealing with cosmological, ontological, axiological & existential problems.

It is interesting to note the view that philosophical problems, being fundamental in nature, are global rather than local because human experiencing is just the same. In spite of vast cultural differences, the basic philosophical problems are astonishingly similar.

Every problem that occupied the attention of European philosophers also engaged Indian philosophers: monism and pluralism, change and permanence, appearance and reality, materialism and idealism, realism, pragmatism, atomism, the nature of self, consciousness, perception, language and reality, theories of meaning and names, the problem of universals and particulars, nominalism, conceptualism, criteria of valid knowledge, laws of logic, theories of inference, freedom, and determinism, the individual and society, the good life – these are but a few issues common to both Indian and European philosophies making the idea of **'FUSION-PHILOSOPHY'** plausible.

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[1] R. Puligandla – Fundamentals of Indian Philosophy – Abingdon Press New York, pp 15-19

In Fusion Philosophy, for the same philosophical problems, various solutions, insights, viewpoints are suggested, critically considered, and, if possible, well-integrated and assimilated.

To illustrate, philosophers - Indian as well as Western- are concerned with the fundamental questions of existence: What is the nature of reality? What is the real nature of man? How has the world come to be? Is it created or eternal? If it is created, what is the creator's relation to man? What is knowledge? What are the criteria of reliable knowledge? What is truth? What is error? How do we know? What are the ultimate constituents of the world? Is man free, or is his behavior determined by circumstance external to him? If he is free, can he attain freedom? Are there any paths to freedom? What is the good life? How to attain it? Such common problems bring philosophers belonging to different continents closer and make the idea of World-Philosophy plausible.

In the words of Kwame Gyekye,[2] "The universality of philosophical ideas may be put down to the fact that human beings, irrespective of their cultures and histories, share certain basic values; our common humanity grounds the adoption and acceptance of some ideas, values and perceptions…..This being so, problems dealt with by philosophers may be seen as human problems – rather than African, European or Asian and hence as universal." Therefore, a puritan may be out of place in the context of globalization. Mutual exchange of ideas is inevitable in the post-modern society. Hence, no country can boast or take pride in surpassing the other. They should go hand in hand. Their complementary nature makes the idea of Universal Philosophy possible and it is attractive too.

It has to be reiterated that though the fundamental problems are one and the same for World-Philosophers, there are vast differences in the way these problems are tackled. It is well-understood that philosophical responses or reactions are primarily culture-bound. The point is also made by a renowned Indian philosopher Prof. N K Devaraja[3] when he says, "It is not an accident that while J. P. Sartre makes Cartesian doctrine of the thinking subject, the starting point of his existential deliberations, the Britishers harp back again and again to Locke and Hume as founders of empirical approach to knowledge and Husserl and Heidegger show affinities with the great builders of the idealistic traditions in their national cultural history, e.g. Kant and Hegel, Fichte and Schelling." Similarly, we find almost all contemporary philosophers taking recourse to tradition & acknowledging the debt happily as contrasted by western philosophers who are proud of their own creativity, originality, novelty & uniqueness in ideas. No doubt, doubting is the starting point for western philosophy but not so for Indians who believe that doubting self perishes. Thus, it is interesting to know the contrast between the two & yet to be contemplating their reconciliation.Upto a great extent, it is done in Gita-Rahasya.

PART-III

While writing a commentary on the Gita,Tilak's main aim was, firstly, to open up the whole spiritual wealth of the Gita and, by this, to awaken the Indian masses from all lethargy and to motivate them to work and secondly, to demonstrate that in the Indian tradition and especially in Bhagavad-Gita, thoughts were developed appropriately in the same way or even better for forming the philosophical basis of modern ethics. In the words of Hiltrud Rustau[4], a scholar studying Gita-Rahasya at the Humboldt University, Berlin, "Philosophy never is developed within a vacuum". Each time has its own problems and in every philosophy, the time of its development is always directly or indirectly reflected in a certain way…The vitality of the tradition can be recognized by its ability to correspond with the further development and the change of thoughts though the form of it may become obsolete. Gita-Rahasya answers to the questions of vital human importance".

Thus, Tilak senses the problems of his time very well and attends to insights offered in traditional

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[2] Kwame Gykye – 'Tradition & Modernity: Philosophical Reflections on the African Experience' quoted by H. Gene Blocker – World Philosophy- p. 38.

[3] Prof. N. K. Devaraja – 'My Intellectual Development', The Philosophical Quarterly, Amalner (India) - p17.

[4] Hiltrud Rustatau – 'Some reflections on the influence of Jnanesvari on Bal Gangadhar Tilak's Gita Rahasya & its relevance in our time'.– Published on internet site Here-now4U – an online magazine. Visited on 27-Jan-06

philosophy attempting to solve these problems. It may be observed that these insights are studied carefully, are compared and well-integrated in Gita-Rahasya. The most interesting fact about Gita-Rahasya is that Western ideas are well-assimilated or incorporated while retaining the Indian tone which, according to Tilak, consists in its Advaitic conception. He holds that Western philosophers maintaining I-thou duality have myopic vision. Due to narrow philosophical perspective, they cannot see beyond themselves.

Hence, in Western philosophy, especially in its Continental tradition, we come across 'I-thou problem'. 'Thou' or 'the Other' is always perceived as a source of discomfort, irritation, frustration. As portrayed by Levinas, each individual indulges in nothing but what he calls 'Celebration' of Narcissism of the ego. Overemphasis on individual freedom leads to philosophical birthright of Autonomy of will. However, neither Narcissistic tendencies nor autonomy will grant permanent happiness or Bliss. Therefore, according to Levinas, the self, in its struggle for self-development and self-affirmation turns hopefully to others. The other then exists as 'functions' of my egocentric struggle for happiness.

But while attempting to bridge the gap between the One and the Other or the Same and the Exteriority or Alterity, it seeks to establish its sovereignty and mastery over the Other making him to surrender his freedom. In other words, the 'I' tries to make itself the focus of totality by drawing the world into its circle and by trying to consolidate and expand this circle. It is led merely by economic or pragmatic considerations so as to what is useful and profitable is preferred to the useless and unprofitable one. But every attempt of autonomous and totalizing reduction of the other to the self leads to conflict, violence, war and tyranny because not everyone can be absolute centers and masters. Individuals cannot be treated as powers to be conquered. Realizing this compromise or settlement is sought in which different conflicting egos adjust their egocentric claims so that everyone has a reasonable domain to exercise freedom. As a result of negotiation and mutual bargaining, reasonable peace is attained but it is only for the time being. It is just the lull before the storm.

For perfect peace of mind, Levinas calls for an 'internal conversion' to give up the urge for power and to take upon oneself the infinite responsibility for the other- a change from the egocentric form of society to a heterogamous social form. Thus, Narcissistic drive for autonomy can be arrested by a meeting with the other. The other than the Same can dethrone the philosophy of the 'Same and can enthrone a philosophy of the Other. Levinas calls such philosophy as 'Ethics'.

This whole enterprise may be depicted in the Berkeleyean way by holding that 'it is nothing but first raising the dust and then complaining that we cannot see.' In the first place, Thou and I are bifurcated, are treated as different. Then the problem of their relationship is raised and allegedly solved but Advaitic tradition does not commit the fundamental blunder of separating the two, since there is no dichotomy, both I and Thou, my welfare consists in social welfare. Self-realization is possible only through self-sacrifice. Individual good consists in social good. The more we exert ourselves, the higher is the level of self-realization. Like Bhagavad-Gita, Gita-Rahasya does not regard individual good and common good as independent of each other.

Moreover, it is argued that Mahabharata and Gita have considered many ethical problems and have elaborated on various aspects of the right and wrong conduct much before Aristotle and in a much more exhaustive way. However, here the fact gets overlooked that Western Ethical theories of Martineau or Sidgwick of Intuitionism or Utilitarianism or evolutionary Theories of perception cannot, in principle, be produced in India.However; there should not be any regret for it. One of the critics[5], does not understand why Tilak regrets if we have no parallel doctrine. He has sheer pity for Tilak. Since Tilak, according to him, "brings diamond and coal together!" Indian wisdom borne out of experience is compared to a diamond and western knowledge based on reason, logic and rationality is regarded as coal! However, his cultural self-confidence and Nativism may be criticized by the modernists but seems to be perfectly justifiable in the post-modern era.

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5 Kolhatkar Y. V. – Gita Dharma Athava Rahasya Khandan – A V Patwardhan, Pune, 1916

Whether right or wrong, an attempt is made in cross-cultural description to answer question and concerns that *we* have in *our* culture and it is only in terms of these concerns of *ours that the description can have* any meaning or interest for us. When we borrow beliefs attitudes or values from other cultures, these beliefs are always to be transformed into our own conceptual framework. Accordingly, Tilak takes keen interest in showing that different western ideas are not alien to us but from times immemorial, we do have better, more refined and cultured ideas, which are recently realized by the Westerners. Thus, while embracing Western thought, Tilak wants to prove that Indian tradition goes much beyond it. It transcends the West while incorporating it. Hence, he wants to create awareness among people about their own philosophical legacy. At that point, of time the masses were suffering either from superiority or from inferiority complex nurturing about their own tradition. No doubt, this is a monumental task and he has successfully accomplished it.

It is worth noting and interesting to compare Thilly[6] on western Philosophy and Tilak on Indian Philosophy. According to Thilly, 'Few of the ancient people were advanced far beyond the mythological stage and perhaps none of them can be said to have developed a genuine philosophy except the Greeks… The spirit of independence and the love of truth which animated their thinkers have never been surpassed and rarely equaled.'

Tilak, on the other hand, claims[7] that human knowledge has not yet gone beyond the doctrines laid down on this subject by our philosophers. To make people aware of this fact was then the need of the hour. It did awaken the masses. It contributed a lot in raising the level of philosophical consciousness of people. It exerted paramount significance on the psyche of average Indian in those days. However, I am concerned with the relevance Gita-Rahasya in the twenty first century.

It may not be out of place to mention that what is stated in the Gita is said to be like a Kohinoor diamond[8]. The more it is cut, the more it shines. Similarly, the more Gita-doctrine as stated in Gita-Rahasya is reinterpreted, revisited, the more it shines brilliantly. Its central idea that the goal of our life is to attain self- realization through the skilful performance of actions i.e. discharging duties in selfless and disinterested way has utmost relevance in the modern professional world.

This inspiring, motivating, dynamic and positive force is a salient feature of Gita-Rahasya. Its contention that the practice of individual virtues promote social good and consequent plea to transcend materialistic values and insistence on 'Dhrva Niti' or Eternal Principles of Morality characterize Gita-Rahasya remarkably. 'To continue to work even after the attainment of goal' can be regarded as the message of the Gita-Rahasya. It provides the Right philosophy of life, wisdom rather than knowledge in the sense that it provides solutions to baffling problems of existence.

When inner conflicts and disintegration of personality are rampant in the modern age, the value of Gita-Rahasya, in presenting Integrated view of life freeing us from life's entanglements is simply unbelievable. Moreover, as mentioned above, not only Bhagavad-Gita but also Gita-Rahasya if viewed, as Gospel of Duty or work is significant in the modern ethos emphasizing work culture, professionalism, a modern phenomenon demands the performance of duty for duty's sake. Thus, the deontological approach of Gita-Rahasya is also the need of the hour specially, in globalized India, where the 'work-culture' and 'professionalism' are much sought. Actually, the theme has universal resonances and is relevant even in the twenty- first century. This century echoes many of the concerns of Gita-Rahasya, particularly, conflict of duties – to take up war or not.

Mahabharata depicts the same situations as of today where rights are denied and peaceful settlement is spurned. Violence and aggression are then increasingly triumphant. Then arrives the Bhagavad-Gita which speaks of tranquility arising out of conflict, faith out of doubt, order out of chaos and the antecedent to the actual clash of arms is invariably the intellectual confusion.

6 Frank Thilly – A History of Philosophy – Central Publishing House, Allahabad, 1987, p.7

7 Gita-Rahasya (6th ed) Translated by B S Sukthankar, Tilak Brothers, Pune 1986– p xxiii.

8 Ibid,p xxii.

Gita-Rahasya, however, helps us to overcome what is called 'epistemic neurosis' helping us to face knowledge and ignorance, culture and barbarity, faith and fickleness, plenty and poverty with the ideal of Equanimity or Samatva. The root-cause of today's plight is poverty or deprivation not only in the economic sense but also in the emotional, intellectual and spiritual sense. It is the Gita-Rahasya that provides the nourishment in all of these spheres. The ideal of Lokasamgraha promotes goodness in of all these aspects.

Moreover, as mentioned above, it promotes not only individual good but also social good. There are no compartments or narrow considerations of my family, or my state or nation. We work for the harmony and prosperity of ALL. It is the utilization of one's powers and capacities for the benefit of all. Co-operation is, thus, the clarion call of the Gita and Gita-Rahasya. In an age, where an individual is becoming more and more insignificant, due to the impacts of political, economic and social forces, Bhagavad-Gita and Gita-Rahasya brings to us the message of hope and cheer. They show the way that leads to the regaining of our worthlessness and indicates the path of creative living. The message is required for refreshing and revitalizing life.

Thus, Gita-Rahasya presents us radical re-orientation of Bhagavad-Gita to suit the contemporary needs of the society at large. Providing global perspective with global consciousness of Vedantic spirit, it manages to transcend the barriers of self-interest and public interest. The oft-quoted goal of 'peace, progress and shared prosperity', is set by Tilak almost a century ago. Therefore, I do not understand how Tilak can be blamed for elaborating individualistic ethics and not collectivistic or universalistic ethics like Hegel.[9] Interestingly, in the same book it is written that since the practice of individual virtues promotes social good, Karmayoga of Tilak does not conflict with individual good[10] and Tilak is given the credit for making spirituality socially relevant.

In short, the quality- life is possible if Niskama Karma Yoga preached in Gita-Rahasya is followed. "Niskama Karma Yoga", in the words of K. M. Munshi[11], "does not mean the task is to be done thoughtlessly or without a plan, or in a manner unrelated to its purpose. It means that while performing the task, prescribed the energies of whole being must be concentrated on performing it perfectly uninfluenced by consideration as to how the performance will pay". Thus, the link between the task and the fruit is to be destroyed and this thought is relevant even in the twenty- first century. Therefore, whether Tilak is a faithful commentator on the Gita or not is not my concern. He has produced a "Text" and whether this text is pertinent today or not is precisely a question. I have tried to show that it is the pole-star even for the generation next.

[9] The point is made by Late Laxmanshastri Joshi, in his 'Gita – Tilak and Gandhi (Karmayog ani Satyagraha)' – Navbharat Prakashan, Pune, 1952 .

[10] ibid., p. 92.

Satyagraha as the Gandhian solution to Resolve Conflict

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Abstract: Gandhi's struggle called Satyagraha was a moral equivalent of war and a deeply spiritual action. Satyagraha was an important constituent of Gandhi's programme of national self-purification. Gandhi distinguished between passive resistance and satyagraha. The basic postulate of satyagraha rests on the belief in the inherent goodness of man, moral power and the capacity to suffer for the opponent. Satyagraha was and can be used as a method to resolve conflict and to manage oneself in the face of opposition. In Gandhi's hand Satyagraha got its metaphysics, its philosophy, its technique and its dynamic as well as its positive function in individual and social life.

We can achieve everything by love. Love can never be impatient and nor can it ever be angry - M. K. Gandhi

India is observing 150 years of the first war of independence, 100 years of Satyagraha, 60 years of Independence and will also witness 60 years of the martyrdom of mahatma Gandhi. The world and India has come a long way in the past one hundred fifty years. Gandhi expounded the philosophy of Satyagraha hundred years back. The need of the hour is to understand his philosophy of Satyagraha so that we can resolve conflict and manage ourselves in better manner.

Non-violence is both a science and an art. Like all sciences, it has a history and philosophy behind it. It is not an invention of the age. It is a discovery that has been resuscitated from the debris of violence and materialism of rage and passion, of hatred and competition by which it has been covered over for centuries. Gandhi's struggle called Satyagraha was a moral equivalent of war and a deeply spiritual action. To quote Gandhi, 'I believe in war bereft of every trace of violence.'

Satyagraha was an important constituent of Gandhi's programme of national self-purification. When he started campaigning against the racially discriminatory measures in South Africa Gandhi discovered that his countrymen there lacked personal and communal self-respect, courage and the willingness to organize themselves. In a memorable phrase, he urged them to 'rebel' against themselves. The concept of 'rebel' was something totally new for the people, who up till now were used to take orders and not do any critical thinking on their own. In fact the people did not take any major decision for themselves. It was like a fresh wind, which had blown into their lives, daring them to come out in the open and breath fresh air.

The same holds true when Gandhi used the weapon of Satyagraha in India. The millions in India were coiled in superstition, poverty, ignorance, and religious beliefs and had no weapon with which to resist the mighty empire. Gandhi provided them the weapon of non-violence, urged them to resist with non-cooperation and shook the foundation of the empire on which the sun was never to set. Gandhi struck a chord with people, talked about their concerns in the language they understood. He also believed that in our land of millions of destitute and crippled people, if we take to the practice of seeking justice through murder, there would be a terrifying situation. Our poor people will become victims of our atrocities. By making a dharma of violence, we shall be reaping the fruit of our own actions. The only weapon available to the people was a spiritual weapon and that was Satyagraha.

The term *Satyagraha* was coined by Mohandas Karamchand Gandhi in South Africa as a name for the force that Indians there used in their fight to earn respect and basic rights. The root meaning of *Satyagraha* is holding on to 'truth' hence truth force. It is a combination of two words – *Satya* and *Agraha*. The word *Satya* is derived from Sanskrit '*Sat*' which means 'being' or to exist 'eternally'. Nothing really exists eternally except Truth. Truth is also absolute which means God. Therefore, Truth is God. *Agraha* means holding firmly on to truth.

Gandhi believed in the efficacy of Satyagraha. For Gandhi Satyagraha, meaning civil insistence on or tenacity in the pursuit of truth, aimed to penetrate the barriers of prejudice, ill will, dogmatism, self-righteousness and selfishness to reach out to and activate the soul of opponent. The concept of Satyagraha gives practical expression to religious and ethical ideals of truth and non-violence. But Gandhi's choice of the term Satyagraha did more than that: it forged bond between his actions and his basic beliefs concerning the nature of man and the nature of reality. His religious and metaphysical beliefs concerning truth or god, the soul or atman and essential unity of all existence were given existential expression through the principle of Satyagraha. Hence, the reason it is referred to as truth force or soul force or surgery of the soul.

Satyagraha is Gandhi's technique of nonviolent activism. The term is translated as 'nonviolent resistance', 'nonviolent direct action', 'passive resistance' and even 'militant nonviolence'. However, there is a fundamental difference between Satyagraha and passive resistance. By the choice of the term Satyagraha, Gandhi distinguished the non-violent actions of the Indian movement from the passive resistance to the European movements thereby removing the cause of confusion and at the same time preparing the way for a better understanding of Indian aspirations in South Africa.

Satyagraha differs from Passive resistance as the North Pole from the South. To further elaborate Passive resistance is power oriented, a method of securing rights by personal suffering: it is the reverse of resistance by arms. Satyagraha on the other hand is truth oriented, a process of conflict –resolution by mutual understanding and by educating public opinion through reason, discussions and self – suffering. It implies self-sacrifice, readiness to bear endless suffering bravely**.** Gandhi describes Satyagraha as not associated with anger or motive. It is never fussy, never impatient, and never vociferous. It is the direct opposite of compulsion. It was conceived as or complete substitute of violence.

However in Satyagraha, for Gandhi, 'suffering love' was the best way to do it, and formed the inspiring principle of his new method. To put it in the words of Gandhi, "For me, the law of satyagraha, the law of love, is an eternal principle. I co-operate with all that is good. I desire to non-cooperate with all that is evil, whether it is associated with my wife, son or myself." The love force in Satyagraha has no room for hatred against 'others'. Satyagraha is subject to a higher law. Gandhi had made it very clear, 'Hatred has no place in Satyagraha but is a positive breach of its ruling principle. Satyagraha proceeds on the active principle of love, which says, love those that despitefully use you. It is easy for you to love your friends. But I say unto you, love your enemies.' The compassion and influence of Christianity is evident in the above statement of Gandhi.

The reading and understanding of different religions and traditions can be observed in Gandhi's formulation of Satyagraha. Gandhi fused his own interpretation of Indian tradition of ahimsa, of Jain's observance of strict non-violence, the ideas he found in Tolstoy and the Sermon on the Mount, the result was a principle that evoked rich religious symbolism and contributed to a dynamic method of action unique to Indian history. The influence of Socrates to defy state and face the consequences, Kasturba's quiet submission to his will and patient suffering also influenced Gandhi to form his philosophy. His early childhood experience also played an important role. A Gujarat couplet, learned in his childhood days, profoundly influenced Gandhi's conscious and sub-conscious thinking:

"If a man gives you a drink of water and you give him a drink in return, that is nothing; Real beauty consists in doing good against evil." This basic appreciation of non-violence or soul force was reinforced by Gandhi's acquaintance with the Sermon on the Mount.

Satyagraha is further described as an unending, dialectical quest for truth; it is holding on to truth come what may. It requires no physical assistance or material aid and is capable of being exercised by men, women and children**.** It appeals to the common sense and morality of his adversary through words, purity, humility, honesty and self-suffering. It is universally applicable, it is to violence, and therefore, to all tyranny, all injustice, what light is to darkness.

This brings us to understand the philosophy of Satyagraha. The philosophy rests on the postulate that

all individuals have souls residing in them, and an individual is not different from others though the colour of the skin, race or varna may be different. As such, violence is not the law of our being. As Bhiku Parikh states, 'The use of violence denied the ontological facts that all human beings had souls, that they were capable of appreciating and pursuing good and that no one was so degenerate that he could not be won over by appealing to his fellow-feeling and humanity." Gandhi also rejected violence on moral grounds. Morality consisted in doing what was right because one believed it to be right and required unity of belief and conduct. Since the use of violence did not change the opponent's perception of truth, it compelled him to behave in manner contrary to his Swabhava and sincerely held beliefs and violated his moral integrity. On close analysis of the influence on Gandhi his concept of non-violence (ahimsa) differs remarkably from the traditional Indian non-violence. Gandhi used it as a means, not an end; a means to removing social injustices and social evils in society. Gandhi laid great emphasis on means and ends. Because good ends can never grow out of bad means, the opponents (for Gandhi there may be opponents but never enemies) are not forced to expose themselves to loss. There is ideally no threat, no coercion or punishment. Instead, in Gandhi's scheme, the idea is to undergo 'self – suffering' in the belief that the opponent can be converted to seeing the truth by touching his or her conscience, or that a clearer vision of truth may grow out of the dialectical process for both parties.

Gandhi believed in the inherent goodness of man. He also believed that the spiritual element in man cannot be subdued for a long time. As Gopinath Dhawan puts it, "The whole conception of Satyagraha rests on the psychological assumption that the innate goodness of the most brutal opponent can be aroused by the pure suffering of a truthful man. Thus pursuit of truth, i.e., of development of conscious non-violence is neither impossible, nor even impracticable, though it is a difficult ideal requiring constant effort and ceaseless vigilance." These belief rests on the Gandhian approach which though; spiritual in essence is an extremely practical one. Once the individual's mind or the mind of the group gets rooted in truth of the situation and in rightness of the cause by identification, it is no longer the individual who works but the power – the spiritual force that is stronger than any physical force. The spiritual force overpowers the material force and the good ultimately wins over the evil. The means justifies the ends. The two opposing forces are wholly different in kind; the one moral and spiritual, the other physical and material. The one is definitely superior to the other which by its very nature has an end.

The basic postulates of Satyagraha are Truth, Non-Violence, Faith in God, Brotherhood of man, Supremacy of Moral Law and Purity of Means. Joan Bondurant in *'The Conquest of Violence'* express the relationship between Truth and Non-Violence as, "To proceed towards the goal of Truth- truth in the absolute sense- the way must lead through the testing of relative truths as they appear to the individual performer. The testing of truth can be performed only by a strict adherence to ahimsa-action based on refusal to do harm, or more accurately upon love. For truth, judged in terms of human needs, would be destroyed on whichever side it lay, by the use of violence. Non-violence or ahimsa becomes the supreme value, the one cognizable standard by which true action can be determined."

In order to cement the relationship between truth the end and non-violence the means, Gandhi advocated the concept of self-suffering. An appeal to reason does not always work, where the layers of prejudices are age long and based on supposed religious authority. Reason has to be strengthened by suffering and suffering opens the eyes of understanding. In *Hind Swaraj*, Gandhi proclaims that 'Sacrifice of self is infinitely superior to sacrifice of others and that a self-sufferer does not make others suffer for his mistakes.' When we put together Gandhi's statement on the varied dimensions of satyagraha, we find that he conceives it as essentially an attitude of mind and a way of life based on the firm desire for vindicating just causes, correcting wrongs and converting wrong – doers by voluntary self-suffering and by patient and active use of the means which are non-violent and intrinsically just.

Nonviolence, thus, in Gandhi's thought has a metaphysical status equal to that of Truth, for love, like Truth, is regarded by him as the law of our being, as the universal first principle on which the very existence of the world depends. Ahimsa is the force that sustains the

world and 'includes the whole creation not only human.' The link between *Satya* and *Ahimsa* can be highly metaphysical. To quote Margaret Chatterjee, "since our views of the truth are but fragmentary no man must impose his partial vision on others: this is the foundation for Gandhi belief in non-violence."

Even in the realm of science, it is found that there is a centripetal force without which nothing could have existed. Gandhi points to this relationship and says, 'Non-violence, not untruth, but non-violence, Truth is the law of our being. The ties of love bind us all. Nothing could have existed without a centripetal force. Scientist tell us, that without the presence of the cohesive force among the atoms that comprise this globe of ours, it would cease to exist, and even as there is cohesive force in blind matter, so much there be in all things animate and the name of that cohesive force among all animate beings is love.'

To change the present world order, Gandhi suggested, "I would advise the adoption of non-violence to the utmost extent possible and that will be India's great contribution to the peace of the world and the establishment of a new world order." Gandhi was also aware of limitations of individuals, to possess moral power needed by them to follow Satyagraha. He also realized that at all times people could not follow the concept of non-violence. Rather than have chaos in society, he asks them to follow the dictates of the state. Of course, the state has to be democratic in its set up. By way of an example, at New Delhi, in September 1947 Gandhi said to the Hindus, "even presuming that all the Mussalmans in Delhi have an evil design and that they possess weapons including gunpowder, sten- guns, bren-guns, and machine guns, which they intend to use for killing others, even then you have no right to kill them. If every citizen arrogates to himself the powers of a Government, then all government comes to an end. If, on the contrary, every citizen willingly submits himself to the authority of the government which he himself has helped to come to power, the machinery of the State would run smoothly."

For Gandhi Satyagraha was also a method of conducting conflict. The satyagrahi uses satyagraha when he is in conflict with an ideal or principle. Gandhi used the concept of Satyagraha well to resolve different conflicts both in South Africa and in India. The vital activity of Satyagraha is a search for justice to which the ethic of non-violence is invited. "The first condition of non-violence" he said "is justice all round in every department of life." Confronted with an injustice the satyagrahi seeks a dialogue with his opponent. There are three instances of how Gandhi used spiritual laws to overcome hatred and strife and to bring about justice and peace in India. One was in the economic sphere, to free the peasants of Champaran from exploitation by British planter's; another in the political sphere, to wage war against alien rule; and still another in the social sphere to overcome hatred between religious groups, that is the Hindus and the Muslims.

In a conflict situation for Gandhi, there is no other plan than the adherence to nonviolence in thought, word and deed, and no other goal than to reach the truth (and ultimately the Truth). For Gandhi, rational discussion and persuasion were the best way to resolve conflict. Gandhi like Tolstoy urges us to hate the sin not the sinner. Gandhi own statement readily reflect these principles: 'A satyagrahi must never forget the distinction between evil and the evil – doer'. 'The essence of non – violence technique is that it seeks to liquidate antagonisms but not antagonists themselves'. '…It is often forgotten that it is never the intention of a satyagrahi to embarrass the wrong doer… the satyagrahi's object is to convert, not to coerce, the wrong doer'. It is the acid test of non – violence that, in non – violent conflicts, there is no rancour left behind, and in the end the enemies are converted to friends.' In Harijan he observes: "the idea underlying satyagraha is to convert the wrongdoer, to awaken the sense of justice in him, to show him also that without the cooperation direct or indirect, of the wronged, the wrong doer cannot do the wrong intended by him."

Thomas Weber in his book Gandhi, Gandhism and Gandhians identifies three forms to resolve conflict:

The first norm relates to goals and conflicts and states that one should act in conflicts; define the conflict well; and have a positive approach to the conflict.

The second norm relates to conflict struggle and enjoins one to act nonviolently in conflicts; to act in a goal consistent manner; not to cooperate with evil; not

to polarize the situation, ; not to escalate.

The third and final norm relates to conflict resolution and it directs that conflicts should be solved; that one should insist on essentials rather than non-essentials; that one should be generous with opponents; and finally that one should aim for conversion rather than coercion.

A study of Gandhi's Satyagraha points to a well laid down plan, a system and it was implemented in all satyagrahas that he had undertaken. 'In all his satyagraha Gandhi observed certain basic principles. They were preceded by a careful study of the situation, patient gathering of facts, a reasoned defense of the objectives, a popular agitation to convince the opponent of the intensity of the satyagrahi's feeling and an ultimatum to give him a last chance for negotiations. Throughout the satyagraha, the channels of communication with the opponent were kept open, the attitudes on either side were not allowed to harden, and intermediaries were encouraged.'

Diwakar expounds the moral context of satyagraha. He says, "In satyagraha, the opponent is not an enemy to be destroyed or defeated. He is a person who is to coexist with the satyagrahi. He is, therefore, to be helped to become a better man for himself and for the society." The satyagrahi is therefore obligated to enter into reason and discussion with his opponent in order to awaken the sense of justice and fairness in him. If the satyagrahi fails in discussion, then he is to undergo self- suffering instead of inflicting suffering on the latter. Voluntary self – suffering results in change of heart, Gandhi calls, 'conversion of the wrong doer.' At the same time he also does not expect man to stretch himself beyond a limit. As he said to Mirabehn "in every case never go beyond your capacity, that is a breach of truth." Richard Gregg has very rightly said, "satyagraha provides to all parties to a conflict (the satyagrahi, the opponent and the onlookers) a "mirror" in which every person sees himself as others see him."

Comparing the satyagrahi with a surgeon and the Satyagraha – participants with his assistants, Gandhi says, "Satyagraha is a purely spiritual weapon. It may be used…through men and women who do not understand it spiritually, provided the director knows that it is spiritual. Everyone cannot use surgical instruments. Many use them, if there is an expert behind them directing their move. I claim to be a satyagraha expert in the making. I have need to be far more careful than the expert surgeon who is a complete master of his science. I am still a humble searcher." Gandhi's Satyagraha points to two related things. Negatively, it enjoins upon man the duty to eradicate evil and positively, it reminds him of his obligation to serve the community... Gandhi's Satyagraha shifts the emphasis from the doer to the deed so that both the *satyagrahi* and his opponent may address themselves to the solution of the problem rather than seek destruction of each other.

Gandhi's critics criticized him of employing Satyagraha to weaken the state machinery. Gandhi believed that Satyagraha is constitutional**.** To the critics who call satyagraha as an appeal to emotions, creating chaos in society by disobeying law of the land, Gandhi explains it as, 'the law-breaker breaks the law surreptitiously and tries to avoid the penalty; not so the civil resister. He ever obeys the laws of the state to which he belongs, not out of fear of the sanctions, but because he considers them to be good for the welfare of the society. But there comes occasions, generally rare, when he considers certain laws to be so unjust as to render obedience to them dishonour. He then openly and civilly breaks them and quietly suffers the penalty for their breach. And in order to register his protest against the action of the lawgivers, it is open to him to withdraw his co-operation from the State by disobeying such other laws whose breach does not involve moral turpitude.

The pathway to satyagraha is discipline of body with the disciplining of the mind. Gandhi laid emphasis on Yoga along with penance or tapas, which will help one to become fearless. If Satyagraha is a new way of life, then the application of this principle to every walk of life and all human affairs, and especially the use of this principle on a mass scale to fight evil and injustice, to establish truth and justice, certainly a new feature. To quote Gandhi, "it is a force that may be used by individuals as well as communities. It may be used as well in political as in domestic affairs. Its universal applicability is a demonstration of its permanence and

invincibility.

Gandhi's Satyagraha as such is a '*Dharma Yuddha*' and only in a state of utter helplessness utters darkness, does a Satyagrahi resort to it. Nevertheless, once the satyagrahi resorts to this principle, he will refuse to compromise on the basic moral issues in the face of the punishment, persecution and infliction of suffering. Satyagraha presents the force, which is ever progressive and endless.

Gandhi also realized that to rise the morbid generation from their slumber the key lies in the Constructive Programme in building a different non-violent human community going on, growing, and keeping up the momentum all the time. As Gene Sharp states that Constructive Programme is an active method of attacking and removing social evils. It can be purer than a non-violent struggle because it leaves no room for hypocrisy, compulsion or violence. The programme gradually builds up the structure of a new non-violent society. …it leads to sarvodaya of all – welfare of all.

In conclusion we again quote Gandhi who has called Satyagraha 'A science in the making' and insisted that it was still growing and there was nothing like finality. He insisted that all can use the weapon alike. In Gandhi's hand Satyagraha got its metaphysics, its philosophy, its technique and its dynamic as well as its positive function in individual and social life.

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Journal

Harijan

Young India

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Contemporary Relevance Of The Yoga Sutras To Human Life

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The movement from the industrial age to the consumer age has been too fast for many societies to make appropriate adjustments. Indian society, in particular, has still to come to grips with this change due to its multifarious culture and socio-economic disparities. The world tends to become more impersonal and bureaucratic and it remains to be seen if man will be 'caught in the same presuppositions and blinded by the same prejudices', as Carl Jung put it.

As things get standardized, even human psychology seems to be caught in the cobwebs of a uniform format. Modern science, especially biotechnology and genetics, have changed the way we look at life. The power of controlling oil-wealth and other natural resources have led to military conquests and smaller nations have willingly or unwillingly succumbed to the pressures of their 'big brothers'.

In the crossroads of culture, we find crises of values, trust and confidence. It is a crisis in our civilization, despite its advances. Man has lost his bearings and is solely motivated by material goals. The only purushartha is success and survival. For, it is negative peace that man puts up with, living as we do in the shadow of technology, terrorism and political and religious fanaticism. The past is done with, the future is unborn, and the present is uncertain. One continues to life, but not enjoy life. This is the existential predicament of modern society.

Going beyond the epistemological, ethical, ontological and linguistic issues, Indian philosophy takes a holistic view of human existence and the universe. Inner enlightenment or self-realization is its goal. It suggests a view and a method to overcome intellectual, epistemological and metaphysical issues by sheer force of experience and use of reasoned logic. It provides for a philosophy of life, not merely for a living. The four purusharthas of Dharma, Artha, Kama and Moksha are as relevant today as in the ancient times when these were enunciated. Combined with the values of discipline and love, the purusharthas can help an individual to overcome his existential crisis and live a life of peace. If every individual experience inner peace, there will be peace in society.

This paper attempts to show the importance of Dharma as the basis of all other purusharthas and how these can be practiced in today's world. Restoring faith in idealism and spiritualism, life can be turned into a celebration from being merely enjoyed.

Introduction:

The techno savvy man seems to have mastered and is able to control the universe, but he has lost control over himself and his senses. The elusive, invisible tool, the essence of a man, i.e. the mind is not at ease. The technological development has made human life comfortable but not secure. In the age of globalization, spiritual orientation to individual to live a better life has taken a backseat. India has a rich tradition of pathways to follow to live a meaningful life. Different schools of Indian thought reflect the same in some way or other and they may be suitably re-interpreted to suit the modern times.

The great sage Patanjali's reflections on the philosophy of yoga are well elucidated in the Yoga Sutras. They reveal the interconnection of the body to the mind and the mind to the self. They have a rich theoretical base and are relevant in the modern age.

The mad rush and hectic life style of today seems to have distracted mankind from its roots. Man is lost in pursuit of wealth, comfort and technology at the cost of his peace of mind and health. For thousands of years, yoga has been the lighthouse for man's quest for peace and even today it is so. "Yogacittavrittinirodha" literally means the cessations of the modification of the mind/ stoppage of mental modification. Yoga is a way of life. Though it is differently interpreted, yet, in essence it aims at 'Yogacittavrittinirodha', which literally means the cessation of the modifications of the mind/stoppage of mental modifications.

The uniqueness of a human is hidden and yet it can be manifested. The ability to think, the level and

state of mind determines the nature of man's life. As the mind so the man. Man has been endowed with the ability to comprehend and utilize the powers of his/ her mind. The essence of the sutra is "mind control". Patanjali has clearly brought the implications of the sutras and has suggested number of ways in which the mind can be controlled.

Disease of the mind or dis-ease of the mind (Mental Modifications):

The very nature of mind is such that it creates confusion, indecisiveness, despairs, restlessness, unhappiness, jealousy, anger etc. These modifications arise because of desires, attachments, love, hate, strong identification with the body and ignorance. A deeper analysis reveals that these arise because of the inputs provided by the senses and a strong attachment to the psychophysical organism. Hence the need for mind control techniques. The mind can be disciplined and trained to reach a calm, peaceful, happy state.

Culturing the mind / mind at ease(Cessation of Mental Modifications):

The modern man need not aim at cessation of mental modifications, but rather sublimation of the same, because the prevailing conditions demand an alert, active, sharp introspection. The process of culturing the mind to stop its mental modification is very gradual. It requires determination, perseverance, conviction and commitment to achieve the goal.

Patanjali's elaboration on the eight limbs of yoga provides a theoretical base as well as suggests ways to practice it. The two sutras which are very appropriate for today's life style are -

1) Sutra No. 33-Book I

2) Sutra No. 1-Book II -(Patanjali Yoga Sutras- Swami Prabhavananda, Ramakrishna Math)

Sutra No.33

"Undisturbed calmness of mind is attained by cultivating friendliness towards the happy, compassion for the unhappy, delight in the virtuous, and indifference towards the wicked."

Sutra No.1

"Austerity, study, and the dedication of the fruits of one's work to God: these are the preliminary steps towards yoga."

The balance of mind can be restored by the following-by cultivating friendliness towards the happy, compassion for the unhappy, delight in the virtuous and the indifference towards the wicked.

The importance of company and man's associates play an important role in taming the mind. The mind is a bundle of thoughts. It is necessary that it is filled with positive, relaxing thoughts. There are various sources, which provide the food for the mind.

1) Sense-experience, 2) interaction with people, 3) reading etc. The company of the happy and the virtuous and interactions with them will provide positive inputs for the mind. Positive thoughts would gradually bring about the steadiness of mind. The practices of these do not require fixed time slots.

The technological advancement feeds the present man with greed and acquisitiveness. The mind is filled with desire for more and more. Unfulfilled desires, thwarted desires lead to anger, frustration and lack of peace of mind. Hence, the need for filling the mind with positive thoughts. The company of the virtuous and happy, in other words, "Satsang" – is that company which provides powerful thoughts which free the mind of confusion and despair. The inputs by means of sense experience and interactions with people can be monitored by one's discretion. The intellect/Buddhi needs to be sharpened to make the right choice.

Can we be indifferent to the wicked? Yes and No. Yes because we can definitely be more forgiving and try to look at the root cause of such behaviour – perhaps it is unfulfilled desires. No, we cannot ignore the atrocities of the wicked. We need to take the required moral, legal, individual, social stand. The terror filled world today, needs positive thoughts like –"Loka Samastha Sukhino Bhavantu" and "Sarve appi sukhino santu, sarve santu niramaya, sarve bhadrani pashyantu, ma kaschid dukham apnyuyat". (May everyone be happy, may everyone be healthy, may every one see good, may nobody attain sorrow) such thoughts are possible only in the company of people who are virtuous,

happy and compassionate. The mind thus can be at ease.

Sutra: "Austerity, study and the dedication of the fruits of one's work to God: these are preliminary steps towards yoga".

Again, these are integral part of human life. The study of the scriptures as well as the study of that literature which fills the mind with positive thoughts is possible everyday. The daily newspaper bombards us with thoughts which create fear, insecurity, despair, but we can make little effort to look for that which gives hope and happiness to oneself and to others in the same way. For e.g.; reading the Speaking Tree in the Times of India, The Spiritual Quotient in The Economic Times of India, etc.

Study can also be interpreted as self-introspection /study of oneself. Today man has forgotten himself and appears to be lost in the world of object, hence the need to look within. The moment the mind is focused on understanding oneself/ME it will definitely help one to be more at ease. By accepting oneself with the positive and the negative attributes, one can steady the mind and thereby tap one's potential.

To those who live a life of activity and are attached to the fruits of one's action, life appears like the pendulum tossing one between dualities. One can control one's mind by dedicating the fruits of action to the Supreme Almighty. A constant remembrance of the Almighty at every step makes it easy to follow this path. It is also essential to have faith in God and understand the relationship between man and God to tread this path. This attitude encourages one to follow the path of right action with total responsibility.

In the contemporary scenario, austerity or tapas may be interpreted as the ability to withhold oneself from under-use or over-use of the human body and mind. The stressful lifestyle demands over-use of the body as well as the mind. The required amount of rest for these is hardly available. The ambitious man is over-worked and exhausted in his daily life. Therefore to restrain oneself from giving in to one's excessive a material desire is a penance as it involves self-control. For eg; to refrain from excessive talking, constantly listening to sound waves (over-use of ears). Use of discretion before embarking on an activity and choosing that which is conducive for one's progress is again a kind of austerity. Again the mind is guided to be at ease.

Conclusion:

Can the mind be really at ease or is it really at dis-ease?

The practice of the yogic techniques will not only help one to identify and decide the real nature of the mind but also help in keeping the mind at ease. In short, Yoga suggests a number of ways to achieve a calm peaceful mind. To get rid of the disease of the mind, one needs to cultivate the habit to culture the mind. The mind at ease is in a happy frame of mind. Happiness is that state of mind which positively brings about a change in ones attitude towards oneself, others and life at large. In order to gain the true objective of Yoga, we need to direct the mind from the level of the senses to the intellect, moral and spiritual level. This is possible when we use the body and the mind as instruments that serve us and not be their slaves. Master the mind and be the Mastermind.

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Ahimsa: the foremost duty a king

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The term *dharma* means a duty, privilege, obligations etc. Hence observing certain virtues is also considered as *dharma*. Different treaties on dharma and nîti have given the list of different virtues. Vâyu PurâGeeta(14.1.2) says *ahimsâ, satya, asteya*, charity, forbearance, restraint, quiescence, not demeaning oneself, purity and austerity are included in dharma .Yogashastra has given the first place to *ahimsâ* in the second fold viz. niyama of astângyoga. While Mitaksharâ says *ahimsâ* and other qualities are common to all. It is very clear that the virtue *ahimsâ* is included almost every where while discussing *dharma*. Geetâ calls *ahimsa* as *sarira tap(17.14)* The importance of ahimsa is extended to such that *ahimsâ* is considered as the highest duty, *ahimsâ parmo dharmah*.

The surprising fact in it is *ahimsâ* which is against of *himsâ* that is violence, is suggested to a person like *cândâla* whose profession is to accomplish the death sentence to a criminal. This is because accomplishment of any assigned duty was also considered as *dharma*. The same idea is reflected even in the drama Abhijnyânashakuntalam of Kâlidâs (6.1).There the man says a duty which is transferred upon one by birth should not be given up because it is condemned. On this background we have to understand the term *himsâ*.

Himsâ : according to Dinkari the act or even an attempt responsible for death is *himsa*. Gautam sutravrtti says *droha* is to be considered as *himsa* and *droha* means plotting against someone, doing injury to someone or also doing treachery. Amarkosa considers *corya* as *Himsa(Bh. Sam. Ko. Vol.1 pp353)*. The definition of *himsâ* of Yogasûtra is similar to that of Dinkari it says *pranviyogaprayojanavyapara is himsâ*(Yogasûtra 2.30).

So *himsâ* is that act which is forbidden as it is responsible in hampering the smooth functioning and peace of the society and the one who commits it is *himsaka*. Mahabharata says these are the people who develop hate rate towards someone(13.120.25). Agnipurana says the act of separating life is killing, committed by oneself or through someone. For Agnipurana when a person is killed by one and the killer if accompanied by others are all *ghâtaka*-s. In Sanskrit literature these *ghâtakas* are also mentioned as *kantaka-s* . The ancient scholar like Manu and especially Kautilya have discussed about *kantaka-s*. The fourth book of Kautiliya Arthaúâstra is totally devoted for searching these *kanaka-s*.

While giving the beautiful psychological explanation for, why do *man* commit crime Bhavad Geeta says , 'due to the contemplation on objects of the senses an attachment for the object develops for it, this ultimately leads to lust, anger, illusion, and from illusion bewilderment of memory which is responsible for the loss of intelligence and this ultimately causes the destruction of intelligence(Bh. Geeta 2.62-63). According to Shanti Parva 158.4 the greed is the soul cause of anger, lust, infatuation, pride, arrogance, which altimatly resulted in *parâsutâ*. Once the discriminating capacity is lost then one can commit any type of crime. Such persons are always there in the society. These *kantaka-s* must be checked out and to keep check on them is the soul duty of a king. If a king is not there or a tyrannical king is there then the plight of that country is also described by ancient political scholars.

Plight of kingless country:

Mahabharat has mentioned the chaos in the country where a king is not there which is universally applicable. In this situation the *mâtsya dnyâya* that is swallowing of small fish by big fish would take place. Sinful people would take hold of the wealth of others, people would be enslaved and kidnapping of women would become common. The strong enemies would attack such weak kingdom. The entire kingdom would get finished after looting each other. So it is the prime duty of subjects to appoint king. Even now we never keep the post of higher authorities vacant.

A king must punish the internal as well as external enemies and punishment when given by some one is always *kâyika* or *vâcika*. Then it will be exactly against of *ahimsâdharma*. To avoid such ambiguity *dharma* is taken in a broad aspect as 'duty' And the foremost duty of a king is to protect his subject (Mbh.Santi P. 68.1-4, Manu. Vii.144). He only is responsible to make his subject happy. When a king performs his duty like this then according to Manu he enjoys the highest fruit(Manu 7.44). Same idea is reflected in œankha – Likhita Smrti – it clearly says that a king will neither obtain heaven by observing vow nor by maintaining fast or performing *yajnya* but only by maintaining his subject. While Hitopadeœa says that forgiveness to friends or enemies is the ornament of a sage but the same is vice for a king(2.180). It also continues saying that when king behaves like this his subject also make him prosperous(3.3).

Conclusion :

Ahimsâ which is considered as the highest duty by our seers, yet from all this we can say that they have maintained a proper balance between the two. They were aware about the fact that *ati sarvatram varjayet*. Following to this rule they considered *himsâ* in a limited form as supporter of ahimsa and when there is a well being of the entire society a restricted *himsâ* was permitted by them.

But the fact *ati sarvatram varjayet* which was well understood by our seers in modern times we are not ready to accept. From terrorism to the problem of stray dogs we constantly think of extreme ahimsa and always try to tackle these problems on humanitarian ground. We neglect one fact that these are the *kantaka*-s committing *himsâ* of innocents and that to on a large scale. If these terrorists are the human beings then the police-men, the army-men and a lay man who is entirely dependent on government for its protection are not human beings.

Indian Philosophy in 21st Century- Jaina View

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According to Úramaòa tradition, liberation is the highest goal to be pursued. Since it the highest goal, the individual ought but to work towards the highest goal. Since this goal supersedes artha and kâma and even dharma as a purusârtha; this life becomes burden and even presupposed always as bondage. But one need not forget that, it is only in the human form that liberation is possible. Human beings are not isolated and that they are the part of this life-world. Hence there is a interrelatedness and interaction amongst the individual on one hand and nature (animals and vegetal world) on the other. It becomes therefore very crucial to substitute transcendental for the empirical world.

The empirical world comprises of various dichotomies on social, economic and political levels. For eg rich and poor, intelligent and non-intelligent, democracy and dictatorship etc. These problems cannot be overcome by putting in fore front the karma theories. One has to work towards societal cause by taking proper responsibility and constantly struggling towards removing the various dichotomies.

Coming to Jainism one finds such trends since 20th century. One such reformer Sant Bala (Key word) himself a monk of non- idol worshipping sect saw firstly the socio-political problems in the complex on Indian society and secondly the need for religious harmony.

His demand was that the monks and nuns instead of working for self-liberation in isolation should actively engage themselves in the eradication of social problems and work for religious harmony. This on the contrary demanded more sensitivity, self-awareness and non-attachment.

Because of these views he was ostracized from samgha as jaina œramanas are not supposed to perform any worldly actions but only work for own liberation. He therefore took the task of revisiting the jaina principles and experimented in the socially and economically backward masses in Gujarat.

He combined the loka dharma with atma dharma, which is the need of the hour.

Introduction

The general Jaina tendency is in favor of Nivritti. The idea that every activity involves some violence has been prevalent in Jainism. Activity leads to karmic bondage and hence the goal of the Jaina monk is to get rid of all kinds of karmas and to get liberation. All sorts of worldly activities are forbidden for the Jaina Sramanas and they are asked to follow the Mahavratas and engage themselves in performing religious activities like giving the traditional religious discourses, serving the gurus, going for Bhiksa etc. According to Santa Bala such a fear of committing violence in every act does not allow monks to participate in social service. He, therefore, suggested that a person, who takes diksa leaving his family, becomes the part of a larger family, that is, the world. He therefore should work for the improvement of society, for the upliftment of moral well being of the individuals. This is only possible when there is a total social transformation. Sant Bala has written an exhaustive commentary on Acaranga Sutra. His whole thought is summarized by T. U. Mehta in his book "Sant Bala: A Saint With A difference". The following elongated quotation from the book gives a preview and core of Sant Bala's stand for his reform:

"Acaranga Sutra is the most ancient and important Scripture which prescribes in great details how a Jaina Sramanas should function in life. It nowhere prohibits a Saint from acting for the amelioration of the Society he lives in. Jaina philosophy has always given prominence to "Bhava", i.e. "intention" or "motive" in

the performance of Karma. So long as body persists, some sort of Karma is inevitable, and since the whole universe is full of Jivas (sentient objects) even the acts of breathing, drinking, moving, and eating result in violation of different types of "Jivas". If they result in violation (Himsa) and if every violent act results in akarma no soul (Jiva) can ever hope to be free. But that is not so, because, binding nature of Karma depends upon the motivation, intention and the measure of attachment with which it is done. If you once accept this position, it follows that if Sramanas takes active interest in social amelioration being guided by the disinterested and universal love for all souls of the universe, all his actions are "non-actions", actions without any expectation or attachment, and binding nature of such non-actions is practically nil. This is the simple logic of Jaina philosophy which the critics of Sant-bal either did not understand or intentionally avoided its understanding. This is also what Gita preaches. If the work of social amelioration was foreign to Jaina monk why it was that even after obtaining "Kaivalya" (last stage of pure knowledge) Lord Mahavira, and all other Tirthankars who preceded him, moved from place to place to educate people in spiritual values, why they tried to prevent violence, untruth, stealing, accumulation of possession, sex indulgence and various other social evils? Why the first Tirthankara Shri Risabhdev taught people how to build moulds, houses and cities, how to establish and organize social institutions including marriages, how to dispose of your dead, and how to settle as an organized society. He is also said to have taught the methods of agriculture and invented an alphabet called "Brahmi". All these activities of various Tirthankars were the activities for social amelioration.

One argument is that one can do all these things of social importance before renouncing the world, but not after renouncing the same. Any such argument is liable to be rejected summarily as totally devoid of merits. If a Sravakas who remains active in the society can take active interest, of course without any attachment, and still obtain Moksa (freedom from Karmic bondage), it is difficult to understand why a saint cannot do so. "Renouncement" of worldly affairs only means renouncement of attachment to the worldly affairs. Affairs themselves do not bind you; what binds you is the attachment".[1]

The moksa marga as expressed in TATTVARTHA SUTRA
"samyag darsana jnana caritra moksa marga".[2]

"How can you know that you are developing you Charitra" (character), which is considered in Jaina philosophy as a third jewel in our life, unless you are constantly testing your mental reactions to the problems of life? If you renounce worldly currents of life and go to a lonely place for life, you are separated from the life's vicissitudes. The blessed segregation in a lonely place cannot prepare your mind to keep proper balance in times of distress and difficulties because these are absent in your isolation. Thus if you are isolated from the society your mind does not get any training. But the human mind always remains active and hence in absence of proper training it gets distorted. It is only when you are associated with worldly currents that you can test and know how far you have been able to keep it detached from hate, anger, avarice and attachment of all sorts. If you are honest and sincere in achieving not only "Dharma Dhyan" but also are the process of "Sukla Dhyan". Thus for a saint, to remain alive to world he lives in, is a good training ground for the achievement of spiritual progress. Such training is very much necessary even for those who enter the order simply because you have taken Diksa, it does not mean that you have conquered or even trained your mind."[3]

Here Mahavira asks you only to remain "aware" of what ever you are doing because awareness brings discrimination and once you are able to discriminate between right and wrong you have little or no chance to fall in trap of binding Karmas. This pragmatism of Mahavira is not followed by orthodoxy because fanaticism and pragmatism are strange bedfellows. If you bring this type of awareness in your social actions, and can behave like the "Sthitapragna" (one whose mind and intellect are steady) of Gita, you are on right lines whether you are the man of the world or of the saintly order.

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[1] T.U. Mehta, Sant Bala, A saint with a difference, p. 30
[2] Tattvartha Sutra 1.1
[3] T. U. Mehta , Op.Cit.,

Socio- political Issues

The main work and responsibility is to work for welfare of all living beings. Due to science, the world has become nearer on the material level. But bringing near by hearts is the work of these sadhus. Nationally and internationally there are linguistic problems, caste problem, color/social, fanatic nationalism, individual worship etc. and because of these there is jealousy, hatred, divisions in castes, sect etc. In such a disastrous and disorderly situation, the sadhus can be like bridge to solve such problems by experimenting on the basis of tapa, tyaga and ahimsa and also to win the hearts of the people of different countries by peace, equanimity. To spread Maitri (friendship) should be the aim. This is the Bhavana of the Ahimsa vrata.

Human beings are a part of this universe; hence life should be such that the whole universe grows along with the development of human being. Hence the members of the samgha must continuously work for the welfare of society by taking some training. Society should be established on the basis of moral foundation should not be influenced by power and money. Therefore, all the auspicious tattvas should come together. It is very essential to make people aware of their potentialities in all the aspects of life.

For this Sant Bala suggests that people must oppose injustice. There are many things, surrounding the life of an individual such as politics, government, law and order, social conditions, economic conditions etc. which need to cohere with one another. It is seen that people get their work done by all sorts of illegal means. For this Sant Bala suggests that Politics should be cleaned to overcome stagnation, which has crept in the society. India is a country of still there are villages. So the initial requirement is the development of villages. There should be upbringing of people who live below poverty line; those who are socially, financially and morally degraded independent in all these aspects.

Not only financially independent but also assurance and execution of political freedom should be there to solve the problems of governance. This would be a true democratic spirit according to Sant Bala. He says that internal problems solved mutually will give an environment to set up a proper ethical base for spiritual development. Fights between two parties can be resolved without bureaucracy. Such quarrels, if solved amongst themselves will not lead to further aggrandizement. Then and then only a healthy living is possible. For this there must be education which purifies the environment and which will lead to a healthy living. Sant Bala suggests that financial independence, political freedom, social equality all guided by moral values will lead to personal development (vikasa puja) and further lead to spiritual development. As a muni Sant Bala undertook the responsibility of purification tasks, which a Jaina muni would never do. Undergoing all the difficulties, facing the ban from the Sramana samgha, he left Mumbai and went to Bhal Nala Kantha (Gujarat).

Sant Bala had, therefore, undertaken a task of purification. The area which he worked was Bhala Nala kantha(Gujarat) where there was scarcity of water, people were living below poverty line. They were alcoholics, drug- addicts, robbers engaged in kidnapping of women, their trading etc. Zamindari and problem of interest and consequent exploitation was also on vast scale.

He himself worked in those areas and it is seen by the fact that the wells were dug, lakes were made more deep etc. (1943-50) He says that 'the real reform should be in social, religious and political fields'. People should be inspired in all these aspects and also in the right way.

According to him, a restrained person is more superior to person who is hoarding things and then giving them in charity. The needs of a restrained person are very less. He only takes a little from the world because he takes only what is required. Due to self-control, inner development takes place, satisfaction is also there. This revolution of self-control when spread in the world will lead to destruction of selfishness.

He disagrees with the ways in which the external austerities are performed by the people. For him Tapascarya is not to remain hungry but to control those verities, which lead to destruction of ego, and only then there is inner development of the individual. His consciousness shines and this is real Tapa. He was against any type of external rituHe believed that the more the person is away from violence etc. and the

more follow self-control, compassion, and sacrifice, equanimity, the more the individual is religious in the real sense.

His main revolutionary idea or the view of reform was that sadhus/sadhavis could help in building up of the national character. They cannot live away from society meditating in forest. They have to help people in building up their character, which leads to inner development. Sadhus can stay in their limitations and take part in the problems of society by helping them.

Religious Harmony

Having suggested the new responsibilities to the Sramanas Sant Bala further crosses the traditional limit of restricting oneself to one's own Samgha. Though Jainism believes in Anekantavada it falls short of imbibing good principles of other religion. Sant Bala therefore writes in his book "Sarva dharma upasana" the good principles from all the religions. They are as follows

Christian Religion has the following specific qualities: - Common Prayer, Service to human, Forgiveness, Love, Earn your livelihood.

Islam Religion has the following specific qualities: - Prayer, Compassion, TruthfulnessDonation, Give and Eat Islam means peace

Mohammad has emphasized Motherhood and the Matrujati, and to forgive others and overlook the wrong in others.

The specific qualities of Parsi Religion:-Purity of Thought, speech and behaviour/conduct, to renounce Weapons give Donation and emphasized Humanity, Peace, Service. Wherever they went, they got mixed as sugar mixes in milk. They were always faithful to the kingdom where they settled.

The specific qualities of Vedic/eternal religion:- Vedic religion also known as Hindu religion from last 1000 years is an eternal religion. Any one person has not established this religion. It is hence known as Apauruseya.

Veda means knowledge (Jnana). Knowledge is eternal. This religion has following sub-sects-Vaisnava, saiva, sakta and smarta. Doing to its very long antiquity, at every period, there were number of Sastras written. Hence there is no one-religious text.

Therefore recognize the equality of all religion and put itself to scrutiny.

Conclusion

To conclude one can say that it is necessary to combine loka dharma and atma dharma and that the above said problems cannot solve by the karma theory. Since the problems are empirical and not transcendental all the problems need to be solved empirically and not transcendentally.

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Purusharthas-Aims of Life

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The term 'Purushartha' consists of two words, viz., Purusha and Artha. 'Purusha' means person or self. 'Artha' means aim or goal of human life. The concept of Purushartha basically indicates different values to be realized in human life through human efforts. There are four Purusharthas or aims of life as propounded by Manu, viz., Dharma (virtue), Artha (wealth), Kama (pleasure), and Moksha (liberation). One can find the reference of these Purusharthas in various texts of Indian Philosophy. These Purusharthas are studied in-depth, with it's origin to it's first occurrence and also it's different interpretations by different thinkers. Today these Purusharthas have taken a new form and to an ordinary, lay-man dharma is equated with duty, artha with money, kama with pleasure, and moksha with death. This paper attempts to explore the relevance of these Purusharthas in the 21st century and the meaning that it brings out in our lives. Being aims or goals of life, what is the right path to achieve them? And How, when, followed in a correct manner, can still add sense to our lives?, is what we are going to deal in this paper.

Keywords: *Dharma, Artha, Kama, Moksha, Relevance, 21st century.*

Introduction:

The idea of Purushartha has played a very vital role in the history of Indian thought. The term 'Purushartha' literally signifies "what is sought by men", so that it may be taken as equivalent to a human end or purpose. We know that a man, like other living beings, act instinctively; but he can also do so deliberately. This means he can consciously set before himself ends, and work for them. It is this conscious pursuit that transforms them into purusharthas. Thus even the ends which man shares with other animal, like food and rest, may become purushartha provided they are sought knowingly. We may thus define a Purushartha as an end which is consciously sought to be accomplished either for its own sake or for the sake of utilizing it as a means to the accomplishment of further end or goal.

The word 'purushartha' consists of two words, viz, 'purusa' meaning person and 'artha' meaning aim or end. Hence, as defined earlier, purushartha means aim or goal of human life. The purusharthas that have been recognized in India from very early times are four: Dharma (duty), Artha (wealth), Kama (pleasure), and Moksa (liberation).Of the four, dharma and moksa are the one that man ought to seek but ordinarily does not; while artha and kama are the one that man is naturally inclined to seek.

Purushartha:

Human life without purpose would be meaningless. One needs to have an end or purpose in life towards which our actions can be directed. Dharma, Artha, Kama, and Moksa are the aims or goals of human life which man ought to strive for attaining it throughout his life, and in all births. These 'arthas' are meant for the 'purusa' meaning, meant for the human beings. Till man lives or the species of human beings is alive, purusharthas are going to add meaning to our life. It was there earlier; it is sought today, and is going to be there till man lives. The order in which these purusharthas are given in different texts of Indian Philosophy may vary. The manner in which I am going to present these purusharthas, in this paper will be, Artha, Kama, Dharma, and Moksa. The reason why I have chosen this order will be clear as we go through each of them one by one.

Artha:

In one of the old Sanskrit lexicons, 'artha' is said to mean-meaning, money, a thing, and possessions. Artha also means the attainment of riches and worldly prosperity, advantage, profit and wealth. Artha, is a powerful urge in human nature. Acquisition of means for the material well-being,

therefore, is a legitimate social and moral purpose. Today everyone is running after money. People need money to meet their basic necessities, for higher education, for luxuries of life, for name, fame, etc. However, if the urge to seek money or possessions is not restricted then it will lead to self-indulgence or greed and will bar the way to highest good i.e., moksa. It is given in one of the pali text, that "one who enjoys his wealth and does meritorious deeds with it, experiences pleasure and happiness". It has therefore to be coupled with charity, also to Kautilya "wealth and wealth alone is important in as much as charity and desire depend on wealth for their realization." Artha helps in the attainment of Kama; also Prof. Hiriyanna affirms that artha is ordinarily acquired for kama.

Kama:

Kama is ordinarily termed as pleasure. The definition of pleasure in Kamasutra is the following: "Kama is the enjoyment of the appropriate objects by the five senses of hearing, feeling, seeing, tasting and smelling, assisted by the mind together with the soul." The urge to enjoy pleasures and satisfy desires, is the most powerful and as an incentive to individual progress, most effective. It is said, "All that man does is inspired by kama." As Manu regarded kama as desire, one can say, it is a desire for pleasure. It can be sensuous pleasure, mental pleasure getting through satisfaction of the work, urge for sexual pleasure, etc. Everyone is seeking that, which gives them pleasure and luxuries of life. Nobody wants to stay at the bottom level. People feel money is the important factor in the attainment of the pleasures of life by fulfilling our desires. So one may put artha as a means to kama as an end. But now, is that all? Is the purpose of human life fulfilled? How is this artha acquired? How well it is utilized in our life? To answer these questions, what one need to do is, to follow his dharma. Let us see how.

Dharma:

The Indian expression of right activities is dharma. In Mahabharata it is mentioned as an ethical concept, defined as that which is right and good. In Mimamsa, dharma is a means to the attainment of certain ends. This means that, ends like artha and kama should be acquired through righteousness, honesty and straightforwardness. One can posses artha through stealing and can become rich and through it can get all pleasures of life. But is this the dharma of a person? In Mahabharata, dharma is stated as that which upholds the society. Dharma is duty. It is the higher good to achieve the highest i.e., moksa. In all stages of a man's life either as a student or as a householder, as a forest dweller or an ascetic, dharma has to be accepted as paramount. An IAS officer has got lots of riches, money and pleasures in his life, but these are to be acquired by doing his duty with sincerity and honesty, and not with bribery, corruption or other mal-practices; only then it will add meaning to his life, otherwise artha and kama without dharma would be meaningless. Dharma is the most important urge and should be developed to regulate both artha and kama.

If dharma is the common regulator, moksa or liberation, is the common aim, though difficult to attain. Under the wise regulation of dharma, desire has to be satisfied and wealth has to be produced and well used. But all the three urges have to be so adjusted and regulated as to lead a man to self-fulfillment in his search for the highest good. Dharma also refers to Varnashrama Dharma i.e., choice of duty on the basis of one's aptitudes and stage in life.

Moksa:

Etymologically moksa means to get 'rid off' or 'release'. Also it is commonly understood as liberation. In Bhagavad-Gita, moksa is mentioned as the supreme tranquility and the highest bliss. It is delight in the self, contentment with the self, self-satisfaction and self-fulfillment. It is the highest end of life, attainable only by the individual himself, with the help and guidance of dharma. Moksa as the last end signifies that its attainment is impossible without first fulfilling the obligations of the other three. It is a state of non-action. It is not that on death moksa is attained. Being the ultimate value of man's social existence, the purushartha of moksa is an end in itself. Beyond that, man has nothing to attain. It is the stage where man's cravings cease and along with that ceases the need for attainment and fulfillment. It is

realization and living of the truth namely Aham Brahma Asmi and Tat Tvam Asi. In other words it is waking up of human consciousness at the highest level of reality i.e., paramarthik satta. The liberated person neither acts nor causes others to act. He may work for the good of humanity without moral obligation. But he has no duties to perform. It is total destruction of egoism. We can call moksa as a sublime goal. It can be known through mystical experience. Many saints like Tukaram, Kabir have talked about it and ultimately we all have to aim at it and only then we will be able to come out of the cycle of birth and death.

Epilogue:

The order of Artha, Kama, Dharma and Moksa corresponds to the human nature, the order of importance of today's 21st century man. Dharma is always held higher than Artha and Kama. Infact, dharma is that which helps man to fulfill the obligations of artha and kama directed to the ultimate end of moksa. In the attainment of moksa only dharma can help, provided it has been cultivated through artha and kama. If artha is higher as social aim, social life will be dominated by violence and universal corruption, as we see in modern times. If kama is pre-dominant aim of life, it will lead to a social system based on pleasure. Moral decay and disintegration will follow. In either of the case moral vacuum will follow and people would have little chance to pursue the path of the highest good. The conception of society where people are pursuing artha and kama within the confines of dharma and thus preparing themselves for the final beatitude is at the basis of the doctrine of the purushartha.

The doctrine of purushartha, is the answer given to the most perennial question of human life namely, 'what is the summum-bonum of human life?' Man can live a fulfilled life provided he follows the four purusharthas meticulously.

In the 21st century youngsters are seen to run after negative, false ideals. They are observed to find solace in extreme materialism, drugs, unwarranted sex and body-mind concerning lifestyles. However with all these things also he is not seen to be happy and contented. Whereby I feel if this ancient wisdom can be used and garbed in modern ways it can definitely help us to find PEACE OF MIND which is the birth right of every human being.

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Business At Its Pinnacle

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Abstract : Revolution comes from bottom to the top. Evolution proceeds from the top to the bottom and seeps down to the lowest level said Swami Chinmayananda. This can be witnessed in the transition of business from compliance to conscience approach.

Industrial revolution, globalization& advancement in information technology has given business different dimensions .It is getting more & more complicated & uncontrollable. Business leaders are lost in the jungles of mass production, severe competition, conflicting interests, corruption& unfair practices. They influence the growth rates in the economy, cultural values, standard of living& environmental degradation .In other words like philosophy it has to do with quality of life & tranquility .Moral evolution can dictate the pathway to sustained growth.

Human values manifest in man, as a person, when he works as a member of the society and not as an individual. A clerks work done with clerks mind makes that clerk and his work small; but the same work done with a citizens mind & attitude elevates both the work &the worker .This is the philosophy of work taught in Bhagvad Gita .Thus a business strategist should work as a caretaker of society's wealth& welfare . In the Gita it is expressed as dasabhava i.e. servant of god.

In my paper I propose to dwell on recent trends in business which relate to the concept of dharma, service, social justice& Gandhian philosophy of non-violent production, consumption, distribution& ownership.

Corporate Social Responsibility (CSR), for instance, shares an interface with the philosophy of harmonious living. A number of corporates today realize that CSR is not only a tool to develop corporate image but an earnest attempt to build the nation &for self-actualisation.In India the Tatas have pioneered community development&continue to do so. For e.g. CSR in TCS is aligned with the Tata tradition of creating wealth in the community with a twin focus on Education & Society. TCS' Computer based functional Adult Literacy Programme has served over 100000 learners all over India in eight languages.

To summarise, this paper is an attempt to draw a link with philosophy and recent trends in business and to draw a check-list to prepare

The need for application of "Dharma" to achieve heights in business was emphasized in the opening address by Sri Sri Ravi Shankar at the ET Awards 2006-07 for corporate excellence. He stressed on the need for weaving in **spirituality** and **social consciousness** on the brocade of business aspirations. He said Dharma began with wealth. But growth that secludes sectors of society and spiritual knowledge kept unshared would only spell despair, not prosperity. On the same platform Dr. R.K.Pachavri, rattled the audience by putting climatic change as one of the biggest disruptions to business in the years to come. It can be reversed only by bringing change in **lifestyles**.

This is where marketing has to more socially responsible. Marketing influences the society because it dictates the nature of consumption. According to market strategists and consultant, Rema Bijapurkar markets are made of consumers and a company's top line is equal to how many people buy, how much they buy and at what price. Thus market opportunities are about people. Marketing managers must carry moral authority.

The most important truth about ethics is shared among cultures and religions.

Ethical Perspectives In Marketing

The following are areas that have to be re-visited by managers to become the torch - bearers of evangelist marketers & enjoy the bliss of **niskama karma**.

I. Market Share Focus To Stakeholder Centric

In a market place teeming with goods and services the buyer is often confused and bewildered as to whom and what to believe and not to believe. The dilemma is

caused not only because of having to make the right choice but also because of deception, misrepresentation and unfair trade practices prevailing in the market place

A marketer must remember that **customization** should be the center of gravity.

A peep into the ***mass customization strategy*** adopted by **BMW** is an example of action par excellence. It set an industrial benchmark even though it was a challenge to their supply chain and production logistics. BMW's reputation was built on cars that combined great styling with exceptional performance. However one of the main criticisms levied against the company in the 1990's was that all BMW cars looked alike – "like sausages cut to different lengths". Several small companies were specializing in customizing the cars. Customers approached BMW dealers and at times the factory also. BMW realized it did not make sense to turn away so many customers.

Thus was born the need for customization program wherein customer specifications were fitted at the manufacturing stage itself and full factory warranty on all the parts and accessories used was assured.

Challenges

- They launched a Customer Oriented Sales and Production (COSP) where in the production process at any time was defined by the car ordered by the customer, and not by what company wanted to manufacture.

- BMW introduced an interactive website and on Online Ordering System (OOS). Customer could visit the website and explore the e-brochure for their options and take it to their BMW dealer. Alternatively they could also approach the dealer for placing orders.

- Arithmetically there were **10^{32} options** available with the BMW range. Thus a wide variety of parts and a strong supplier communications system were required.

- Production process was designed to ensure that a part needed for an order was sequenced exactly to match a car body. It had to emphasize flexibility in its manufacturing process & interchangeability of parts Thus BMW was able to **deliver** a customized car in approximately **12 days**. They allowed customers to change their options up to **six** days before delivery.

Benefits

- Analysts said that the main reason for BMW's global success, despite being much smaller than auto giants like GM, Toyota Motor Corp, Ford, Volkswagen AG, and DaimlerChrysler in terms of annual sales volume, was that the company offered personalized cars.

- BMW cut its inventory, reduced the order-processing time and eliminated parts storage at the line.

- Suppliers were constantly in the information loop and therefore could get accurate and stable demand.

- BMW looked on its **buyers** as **investors** and not just customer. Investors were choosy and laid down specifications and were willing to wait to obtain the vehicle designed by them. Whereas customers bought out cars that were on the lot.

II**. E-Marketing Ethics**

The increasing online marketing is the new arena that has attracted many marketers attention.

It is a powerful tool for business enhancement and publicity. But it is used for spreading negative and unwanted news or rumors about brands and organizations. The 'word of mouse' is becoming is important as 'word-of-mouth'.

- Blogs forms and consumer opinion & complaint sites-They have become platforms for creating crisis or the medium of damaging the status of the corporate or brand. Many ethical competitors also go for undercover smear campaigns against competing organizations or brands.

- Switch Fraud ⟶ Here the searcher types a particular brand but the search engine displays the site of unscrupulous competitor.

- Trademark Violations.→ The trademark violators earn money by selling fake products or services through Internet.
- Counter Intelligence → The organizations, individuals or corporate face problems of leak of confidential matters in the Internet.
- Up gradation → It has created stress in the minds of managers to upgrade and maintain more complex networks to ensure site performances & thus user may not access complete information.
- Protection of data → It has become more difficult. It must ensure protection against spamming, spying and file corruption. Customers must be assured of privacy to their transactions.

Corporate must organize an online crisis management **team** who should prepare a pre-tested contingency plan and training program for the staff to handle such crisis. **Online audit** can help in picking details about disgruntled customers, competitor's attacks or activities, malicious interested groups and other social or industry related rivals. The team should also correct misperceptions immediately through **bulletins** & take **legal** actions.

Internet is a blessing for human kind. Corporate have to be proactive, otherwise they will make vulnerable themselves and their image. Online crisis should be converted into opportunities for enhancing reputation. It is necessary to substitute ***vidharma*** with practice of ***ahimsa***, the edifice of all religions.

Crisis Management Ethics:-

In Bhagwad Gita the transcendental qualities begins with ***fearlessness***. A marketer should evaluate his activities and correct them fearlessly. Due to fear of incurring displeasure, loss of consumer loyalties& confidence and creation of misunderstanding, the marketer may fail to do his duty. This fear can be dispelled with knowledge. Thus he must develop **jigyasa**. It is necessary to shatter false ego, pride and fear and rise intellectually through self-introspection.

Failures and errors are bound to happen in the fiercely competitive and dynamic marketing environment. An ethical marketer should constantly introspect in the light of unbiased information generated through marketing research. They should fearlessly take steps for a better future rather than shirking their responsibilities.

Cadbury India Limited has carved a niche for itself in the Indian chocolate market. It pioneered in targeting and positioning chocolates as a consumption material for adults. However it attracted a lot of criticism when if shifted the blame of infestation on dealers due to unhygienic storing. When FDA confirmed the presence of worms; the company reiterated its commitment to the consumers. In response, Cadbury upgraded its packing machinery by incurring an additional cost of Rs.250mn. the company introduced new packages where bars were wrapped in aluminum foil and placed in a completely sealed heat resistant poly-flow pack. Cadbury appointed a team of quality managers and 300 sales persons to check the quality of its products across 50,000 Cadbury retail out lets in Maharashtra and educate the retailers in storing the product effectively. To regain consumer's faith, the company signed up Amitabh Bacchan as its brand ambassador. Today, Cadburys has won back consumer confidence in the products and the year saw the introduction of Rs2/- Chocolates to reach the mass.

The same, however, does not hold true for ***Coco-Cola***. World wide it is facing the heat in number of countries. Its labor practices in Colombia, monopolistic and anti competitive trade practices in Mexico and product issues and environment issues in India, have resulted in its boycott in many countries.

The year 2007 also saws global **product recalls** by **Nokia**, American Toy Maker ***Leo Mattel*** and ***Honda*** for defects in component parts of their products. As the president of the Delhi based Toy Association of India asked "At least Leo-Mattel is acting with responsibility and recalling its toys. But what about toxic toys sold for pittance in India, which don't have a manufacturer's name?

This step is indeed **praise worthy**. Nokia battery recall costs $172m; the cost to replace the faulty lithium-ion batteries may be as much as $345million. It had to replace 46m handset. It was overcharged with junk cell pleas. On an average in India a dealer got about 1000 queries. Still fearlessly and responsibly they made

efforts to win back trust from customers, shareholders, government and media.

Companies that have balked at *allegations* have faced major *embarrassments* and losses. Whereas companies that have **fearlessly** owned responsibility in a fortnight manner have **benefited** immensely in the long run.

Commercial-communication ethics

Advertising is the mouth piece of the marketer. However it is used for misleading the market, unfair competition and victimizing vulnerable targets as given below:

A) Lack of Creativity:-

Advertising pundits are constantly talking of the seismic shift towards creative people rather than legacy, heritage and size of agencies. However rarely one could see today enduring images like the ***Raymond's*** complete man, victory dance of ***Cadbury*** chocolates, topical theme of ***Amul***, ***Onida's*** envy devil etc. An advertisement that lacks creativity is lost in the clutter. Is it ethical to spend such large amount?

For e.g. the last 100-second advertisements for the T20 **World Cup** went for ***Rs.75 lacs***. Corporate was willing to shell out Rs.5 lac for a 10 second spot and thereby pay **Rs**.**50** lac for the bundle, but the broadcaster ESPN & Star Cricket refused to budge. Advertiser's creativity swings from cricketers to film stars or vice-versa. In a country like India, which believes in hero-worship, testimonials have to be used morally.

B) ***Ambush marketing***

Through ambush marketing competitors enjoy the mileage at the cost of sponsors of the event.

They spoof an original idea of a competitor's ad, most often in a humorous or satirical way, so as to gain visibility for their products at a lower cost. For e.g. ***Sprites*** advertising campaign always showed themes used by cola soft drinks manufactures and tried to position itself as a drink for the intelligent and casual youth. Similarly ***Moov*** advertisements showed ***Iodex*** balms with blurred images of the bottle as a sticky balm and tried to capture attention of ***Iodex*** users. If this goes unchecked it will only make advertisement more aggressive and less informative.

C) ***Product Exaggeration***

Emotions are played upon and consumers are roped by targeting their ego and other weak points. While some campaigns have enriched our lives, there are campaigns that are deceptive and misleading. Take the cosmetic commercials that use terminologies like anti aging, overnight revamp, deep cleansing, visible and proven etc. **Overnight revamp** is promised through enhanced cell production. This happens temporarily and **damages** the skin. **Deep cleansing** implies product penetration into layers of skin. It would then definitely imply bleeding. Community has the moral right to honest and tactful information as they spend their hard earned money on such goods in full faith.

D) ***Use of Kids: -***

There is a **paradoxical child labor** prevailing in the advertising world. They are used for products that range from nappies to insurance. Ethical issues also relate to: -

a. Making children desire things that they cannot afford to use or unable to use.

b. Showing children in unsafe situations.

c. Making children feel inferior for not possessing the product.

d. Showing children in a sexual way for e.g. wearing heavy make-up and glamorous clothes.

e. Advertising unsafe products like crackers, cold balm, junk food etc and glorify them as safe and or healthy products.

Children live in a world of magic and fantasy, zone of fun and laughter and joy and freedom and not in a commercial and adult world.

E) Portrayal of Women: -

Offensive and vulgar advertisements showing women's body in an obscene way has been widely debated and dragged to the court. Unethical advertisers continue to show women in an ***undignified*** manner. Women are depicted as objects to lure male consumers.

Some ads also show women as objects to be tasted. Similarly they are type cast in certain ***stereotype roles***. For e.g. the sultry desirable women is show in striking red dress with a husky voice, a fat women as a person who wields authority. The mother-in-law is every advertiser's punching bag.

The challenge for marketers is to identify & communicate ***satya***. It should be ***just, pious & pleasant*** to the receiver. It is only this investment which will help in building a relationship with the audience more effectively.

IV. Merger of consumer needs with community welfare:-

Loka Sangraha (Public Good) is the core concept of Dharma. Through **social** marketing and ***cause related* marketing**, corporate can practice **swartha prartha** i.e. seeking one's own gains and also catering to the welfare of others. This path will uphold the family, organizational and the social fabric.

Cause related marketing and social marketing act as a medium to address social causes. It also helps the corporate to reach the economic bottom line. However corporate should be committed and dedicated to such tasks. It should **publicly disclose** the monetary aspects involved on the activities and how it makes the community enlightened & sustainable rather than dependent. It will establish **accountability** and **transparency**.

On April7, 2006, on the occasion of world health day, the department of posts released a special postal cover "***Swasthya Chetna***" in recognition of the work done by lifebuoy and HUL to increase awareness of health and hygiene in rural India. It was a five-year campaign launched in 2002 in 8 states across. They wanted to educate people about invisible pathogens, which are responsible for many infectious diseases and spread hygiene practices like bathing and washing hands with soap.

The ***Lifebuoy Swasthya Chetna*** (LSC) initiative involved interaction with school children; medical practitioner's, panchayat members etc. People were educated through lectures, Glo-germ kits, use of visual aids and quizzes. **HUL** also introduced a smaller lifebuoy bar (18 gram) for Rs.2/- to encourage people with low incomes to use soap. Finally children and parents were recruited as volunteers to start health clubs that would sustain the initiative. According to HUL, LSC was not a Philanthropic activity, but a marketing program with a social benefit. By the end of 2005, the campaign had touched 86m rural consumers and registered a 30% increase in health and hygiene awareness. The program generated goodwill for the company among customers, government and media. No amount of promotion or advertising would have more ethically generated HUL this *twin benefit of corporate and brand image.*

Social marketing could also be used as a noble means of promoting brand. The potential however, lies in getting across the message.

HSBC in 2007 started inviting solutions for problems plaguing specific cities. Like in Delhi, they placed a crashed vehicle in a huge packing lot with the message "Roads or death traps? What are your solutions to make Delhi roads safer? In Mumbai, Chennai and Kolkatta, they placed life-like boats in malls and multiplex with the message "your mode of transport in 2050, if water level rises due to global warming. Pune got a giant wall covered with helmets "soon we will have more bikes then people". The bank received some 3200 videos and score of comments and SMSs in the first week itself.

Living in harmony is advocated in all religions. Marketer should pay back what he gets from the society.

VI. Product Ethics

While focusing on marketing activities to achieve the best results, the product offered defines how useful the exchange is. However **unethical aspects** loom product offer as given below:

i) Harmful Products

The market is flooded with a number of harmful products.

The ***anti wrinkle*** injections which act by relaxing the muscles could damage the facial tissues permanently.

Continued use of iodine in ***salt*** can lead to mental depression, nervousness, impotency and insomnia.

Infact iodized salt should be used by people living in endemic areas

Antiperspirants contain aluminum salts, which block sweat glands and reduce sweating. The result body cannot get rid of toxins and excessive heat.

Lead iron fillings and pesticides have found their way into ***tea***, ***spices***, ***cosmetics***, ***mineral water*** etc

Artificial vanillin used in ***food*** and ***beverage***, cosmetics and **fragrances** has been harvested from effluent waste of paper mills or coal tar components used in petrochemical plants.

Hydrogenated vegetable oil is used in most of the ***processed edible*** products. It cause's obesity and diabetes. New York was the first to impose a trans-fat ban in 2006.

Products are not ***environmental friendly***. Packing materials, toiletries, use & throw products, artificial dyes, pesticides; chemical fertilizers, etc are still debated for their affect on environment.

The list is painfully long. Products not only **lack utility** but are unfortunately marketed as convenient, healthy, and safe and fit for consumption.

ii) TERMS of offer

The terms and conditions of selling a product are deliberately made long, illegible to read and complicated to understand. For e.g. ***Bharti Airtel*** was found guilty of unfair trade practices this year for not making proper disclosures of "terms and conditions' in its subscription form for new consumers. The complainant said the font size printed overleaf was not equal to the font size in the front page& it could insulate firm from liabilities. The State Consumer Commission on 5-11-2006 slapped a fine of Rs 55 lac on ***ICICI*** Bank for trying to recover a vehicle loan by hiring goons. Such unfair loan recovery methods are never disclosed to consumers.

iii) Promotional offers

The products are offered with attractive promotion schemes, which are mostly similar or complicated to calculate, or are available only for large quantities purchased or for obsolete products. With ruthless competition in the telecom, every ***telecom*** provider is providing a good deal on voice calls like cricket updates, ticket services, caller tunes, ring tones, contests, news alerts etc. Initially for one month it is free and then they start charging for the addiction. Technical aspects are hardly broken down by consumers and in the meanwhile hefty bills are charged by unethical marketers. October 2007 saw reduced price war between ***Honda*** & ***Bajaj*** for entry level bikes. It was offered because consumers were shifting to 125 CC segment from the unexciting 100 CC segment. Hero Honda's CD Deluxe was offered at a discount of Rs.2020. Whereas Bajaj offered its Platina for a discount of Rs.4000 to counter competition. Are promotional offers authentic always?

iv) Labeling practice

Consumers judge products from labels. A label situation is very complex with entry of foreign products. Manufacturers withhold important information. Labels never reveal the actual content. For e.g. in ***juices*** the actual weight could be 50% and the rest is water, sugar, flavor, color and preservatives. Packs are often masquerade so that expiration date is inconspicuous. They could be easily missed or get messy. In ingredients, ***sugar*** is disguised as sucrose, glucose, fructose and dextrose. **Fat** as vegetable oil or margarine. ***Salt*** as sodium or glutamate. Chemical ingredients are hardly understood. With **rural** marketing and ***mall*** culture also gaining importance, how ethical are marketers in sharing information?

Lord Krishna set an example as a cowherd of dealing in a universally utilitarian product & demonstrated how protection of cow was also essential.

VII) Competition ethics:

The passage of the competition (Amendment) Bill, 2007 by parliament recently is a giant step towards ensuring fair play of market forces and prevention of anti competitive practices including monopolies, abuse of dominant market position and takeover of corporate firms.

The proposal of ***Wal-Mart*** to get involved in the India retail sector has been controversial. Even in America community based movements have spring up to oppose Wal-Mart. It is the largest retail company in the world. Wal-Mart famous slogan "Everyday Low

Prices (ELP)" makes it possible to undersell competitors by as much as 14%. ***Criticisms*** of the retailer include low wages paid to staff (sometimes below poverty line), low contributions to workers insurance policies, low pay to women and strategies to regress unionism. Its share of retail trade helps it to dictate terms to its suppliers. It is a notoriously hard negotiator and has been known to demand price reductions every year.

In **sharp contrast** is the innovative marketing strategies and product development approach adopted by ***Lush Fresh Hand made cosmetics***, a U.K. based produces and marketer of ethical beauty products. The Co-finder Mark Constantine has summed up his marketing philosophy – "We are far more challenged by our customers than we are by our competitors".

In a very short time, it had outdone many of its well established competitors for the following reasons:

- **Unconventional Products**

The hallmark of the brand was the passion for **fresh** and natural homemade products. The colors, shapers, sizes, brands and aromas of the products were off-beat. It did not use **preservatives** and was against **animal testing**. They came with "**made on**" and a "**sell by**" date, as fresh as that. It also carried the name of the person who made it, as **accountable** as that.

- **Packaging**

The products had minimal packaging or no packaging at all. Some products were even shaped like huge cakes and cut and priced on weight. **65%** of the products had **no packaging** on 2006. It saved nine-tenths of the cost of product. It did not use plastics and **saved landfills**.

- **Pricing**

Some of the products were priced on higher side but customers felt it was value for money as one didn't have to use as **much**. It was nothing for their **uncompromising ethical** stance.

- **Promotion & Distribution**

The company did not have a marketing department. It only believed an in-store advertising, word-of-mouth advocacy and public relations. In the shop customers could actually **sniff** and **touch** the products. Stores were uncluttered. The importance of **customer service** was not only impressed upon employees but also upon pickers and packers at Lush's warehouses.

The "Category-defying" approach made it sure that they did not have any direct competitors.

Most important of all was its concern about effect of its activities on environments. A company that **never preached but practiced**.

Today Lush enjoys a cult brand status. It has developed a loyal and evangelical customer base. Everyone from the directors to the people working in the shops shared the values of the brand. As of end 2006, Lush had more than 400 shops worldwide in 29 countries across the world & had over 1,500 employees.

The Lush case highlights how competition can actually help the marketer in laying a very strong foundation for itself by avoiding adharma's viz ***chala, paradharma & upama & inculcating vividtha.***

The above mentioned perspectives have to be re-visited in the light of ethical & related concepts to develop principles for moral conduct.

Check-list For Developing Code Of Conduct

Ethical & related concepts listed below are enshrined in our scriptures and could be used as **guidelines** for awakening moral consciousness.

a. Rta (cosmic order, ritualistic order and moral order)

b. Dharma (Righteousness)

c. Karma (Reward, good actions and bad results follow bad deeds)

d. Purusartha (Aim at goals of Kama & Artha under the Yoke of Dharma & Moksha which is attainment of true knowledge.)

e. Freedom & Responsibility (Man is free to decide actions and he is also responsible for his good or bad actions.)

f. Raaga (affection, Attachment), Dvesha (Aversion) & Klesa (Corrupt passions) consequently produce binding effects.

g. Distinguish Aicchika & Anaicchika Karmas (Voluntary and non-voluntary actions)

h. Sreyah (the good, desirable) and Preyah (the pleasant & desired)

i. Niskama Karma (duty for duty's sake)

In the above concepts lie the frameworks which can be used to develop marketing codes of ethics.

For instance

- Niskama Karma i.e. duty for duty's sake dictates the duty of a marketer to evolve by placing community welfare and not market share as center of gravity.
- Sreyah and Preyah imply that a marketer should not be guided by mere passions or natural inclinations but by higher faculties of life such as reason, conscience, etc.

Consequences of Unethical Practices:-

It also finds a mention in our Scriptures. To quote from the great epic Mahabharata "The good deeds bring happiness and the bad deeds bring agony. As among the thousand cows the calf recognized his mother, so the ***past deeds detect their doer".***

It seems the US is paying for its negligence on toxic waste trade. The country is flooded with Chinese jewelry & toys made out of US exported toxic e-waste. A signification proportion of the toys had more than 90% lead. Toxic wastes like computer circuits were melted in work shops in China under highly protected atmosphere. The resulting lead alloy is available cheaper and becomes pet source material for costume jewelry & toys. Innocent children became victims.

Conclusion

A righteous marketer takes a business to its **pinnacle**. An A.C.Nielson study "On Most Preferred Brands" in 2007 reveals that **trust** and **reliability** remain two important factors for consumers in choosing a consumer durable brand. Trust and reliability is the essence of relationship marketing and its springs from **Dharmic** practices. Like an enlightened soul, a business is at its pinnacle, when what it **markets manifest highest intrinsic values** cherished by a morally alert and altruistic society.

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Environmental jurisprudence in India: philosophy and practice

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Abstract : Environmental ethics had always been an inherent part of Indian religious percepts and philosophy.Man,nature relationship is at the centre of Vedic Vision and those sacred scriptures specifically talk about man's responsibility to preserve his environment. Worship of nature-Sun, Moon, Earth, Air and Water was not merely primitive man's response to the fear of the unknown but arose from the deep reverence shown to the forces of nature which sustained and preserved human life on earth. The Upanishads provide a vision of cosmic piety and harmony with the natural environment.

The highest plenary existence mandates a balance of earth, water, vegetation and human life. However, 21st century is gong through rapidly advancing technology and fast growing economic system and increasing threat from its own activities. The ozone depletion, acid rain, toxic wastes, global warning, deforestation and loss of bio diversities are just few highlights of the development model sweeping across the globe.

My thesis is a research on how far Indian philosophy is being incorporated in the provisions of various environmental laws and role of law, in materializing this Vedic vision.

Environmental Jurisprudence includes the laws, both statutory and judicial, concerning varied aspects of environmental protection and sustainable development. My concentration of study is the philosophical and practical implications of environmental laws in the following areas:

1. Control of pollution

In this area, the statutory attempts in India, to control pollution through various acts such as, the Water (Prevention and control of Pollution) Act, The Air (Prevention and control of Pollution) Act, will be studied in the philosophical contexts. Legal approaches towards prevention of soil and noise pollutions will also form a part of this, and also practical implications, limitations and suggestions.

2. Conservation of Energy

Energy conservation for protection of natural resources is the latest trend in environmental protection. The philosophy and practice of Energy Conservation Act 2001 is studied, also the possible legal approaches required in this area.

"May peace and tranquility flow to us
from the celestial shining region,
May peace flow from midspace, may peace be present on earth!
May peace flow from waters, plants, trees,
nature's bounties,
divine knowledge and from each and every source!
May that peace and tranquility come to me!
Peace! Peace! Peace!"[2]

Till the end of nineteenth century, world population had mostly been inhabited in rural areas. Principally India, had an agricultural base. Cultivation, animal husbandry and cottage industries were economic enterprises. India in her lifestyle had been close and respectful with nature. Ethics were the dominating force to regulate relation between man and nature[3].

Worship of nature-Sun, Moon, Earth, Air and water was not merely a primitive man's response to the fear of the unknown, but arose from the deep reverence shown to the forces of nature, which sustained and preserved human life on earth.[4]

Philosophy in India is not a mere speculation, but it is completely spiritual, say monks. A true philosophy must be simple and at the same time capable of explaining the vital problems which science can never explain. Indian philosopher does not believe in theories, which cannot be carried into practice in everyday life. What he believes he lives up to and, therefore Indian philosophy had been during these thousands of years

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[2] The Santi mantra

[3] Ashok.A.Desai,Environmental jurisprudence, Modern law House,2002

[4] ,J. Kuldip Singh,Foreward,ibid

of existence, truly practical.[5] Its chief concern has not been to conceive a philosophical scheme like a toy machine to play with, but to make of it a chariot in which man could ride.[6]

Environmental prudence in Indian Philosophy

Environmental ethics had always been an inherent part of Indian philosophy. Man, Nature relationship is at the centre of Vedic vision and they proclaim man's duty to preserve his environment. The Vedic polity knew that plenary existence of human beings on earth mandates a balance of water, vegetation and human life. Therefore it was a deliberate attempt to enunciate this ultimate truth through sacred incantations. Further it was articulated as rituals for repeated reminding of the need to sustain and foster ecological balance.[7]

The process of transmutation and cyclic degeneration and generation of life is an accepted postulate in the Vedic worldview.[8] Standing on the rock of spiritual oneness of the universe, Vedanta explains the basis of ethics. "If we injure, hate or cheat animals, we injure, hate and cheat ourselves. When we begin to love others as to our own self we are truly ethical."[9]The Bhumisukta of Atharva Veda considers 'Bhumi'ie, the earth, as the personified mother goddess. It is she who nourishes us all like a loving mother nurtures her sons.[10]In fact the earth in Bhumisukta does not merely represent the land, but all that is part of the environment. She symbolizes the three principal components of environment, land water and air.[11]At the liquid level 'Bhumi' is the sustainer of oceans, rivers and waters.[12]She is described as born out of ocean and surrounded by space. And the Air-'Matarisvaan'blows on the earth and the light of the flame follows the wind. Bhumi is called 'Agnivasa". She represents the energy of fire element in the universe she bears the universal fire which is present in the herbs, waters, stones, men and horses.[13]This guides us to the point that the mother earth is the source of life and man has to preserve it for his own existence.

The Upanishads explained the performance of all components of nature and their inter-relations. Water is the strength of the planet and a source of energy for every living organism. One of the descriptions of water is 'jeevan', means life. Chandogya Upanishad states that water is the sap of the earth[14]the wind-vayudevta, the forest-van devta are all source of natural energy and to be preserved and worshipped. In the exposition of the evolutionary process of human life by Upanishads, the earth is the disembodied spirit of nature; water is the essence of earth; vegetation is the essence of water; humanlife is the essence of vegetation; meditation is the essence of human life; recitation is the essence of meditation; harmony is the essence of sanitation and the existence of human beings in totality.[15]

The Vedic lifestyle was environmentally ethical. Igniting sacred fire was a religiously recognized mode of worship. It intended to keep the environment healthy. The Yajurveda stipulates that the creator ordained the sun and fire to penetrate deep into the substances to segregate their aqueous and soporific contents. The substance then became pure and clean and bestowed happiness on men. Besides this, when firewood and butter are offered to the fire, the flames and smoke remove bad odour from the atmosphere. In Samaveda, the sacrificial fire is compared to a stallion that can stave off the insects.[16]

In ancient India, places of worship were mostly located in jungles. People did not see much difference between nature and God. There might have been a method to make people aware that nature is also a divine establishment and should not be interfered unnecessarily. Protection of nature and preservation of natural resources were very much religious and an accepted mode of worshipping god. The Ayurvedic system of medicine (Ayrveda is considered as the fifth Veda.) is principally based on utility and medicinal value of plants and herbs. Ancient Rishies have revealed that

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5 Swami Abhedanada,Hindu Philosophy in India,,Ed.Radhakrishnan and Mairhead,Contemporary Indian Philosophy,S.Chand& co.Ltd,New Delhi-1982
6 Forward, Ed.Radhakrishnan and Mairhead,Contemporary Indian Philosophy,S.Chand& co.Ltd, New Delhi-1982
7 Shashi Prabha Kumar, Facets of Indian Philosophical Thought,Vidyanidhi Prakashan,1999
8 ibid
9 Supra.note5
10 Atharva veda-12/1/1,supra note7
11 Supra note7
12 Atharva Veda12/1/8,supra note7.
13 AtharvaVeda 12/1/19,supra note7
14 Supra note3
15 ibid
16 ibid

"God sleeps in minerals, wakes in animals and thinks in man"[17]Indian philosophy of **'Vasudhaiva kudumbakam**, explains the same concept of fraternity with the environment. Hindu Mythology that recognized omnipresence of God believed that everything in the world bears an element of God in it and be treated accordingly. Atharva Veda prayers, "whatever, I dig from thee'O' Earth, may that have quick growth again,'o'purifier, may we not injure the vital heart"[18]

Indian Philosophy and Jurisprudence

In Vedic period, it was Law that created the state.[19]The Purohitas were considered as lawmakers and their judicial authority was highly valued.[20]Vedic people believed that "order dwells amongst men, in trouth, in noblest places.[21]This was the foundation of law.

It is not denied by the historians that Vedic Society was democratic. Law expressed the truth underlying conduct and was a standard, correlating with justice. The Sanskrit Term 'Dharma' is used as synonym for law at many places in the Vedas. Ethologists believe that when man adopts peaceful means of interchange, he makes laws. The puranic conception is that law arose out of human necessity and an urge for a peaceful life. In Puranas, law is interpreted as the means to secure 'Abhyudaya'ie, the welfare of the people. Dharma Represented rights, privileges and obligations of individuals. The object of law was to promote the welfare of man both individually and collectively[22].

Koutilya's concept of law was empirical. He applied the standards of Dharma to the individuals, society and the state. Ancient Indian conception of cosmic perfection was highly developed in his time. He manifested that if both the ruler and the ruled is responsible to law, nothing worse was to follow.

Law covered all fields of human activity. The word 'rta'in the Vedic hymns signifies cosmic order. In Vedic period there was only one 'rta' for both men and nature. Knowledge of 'Dharma' prevented the members of the society from doing wrong, against fellow beings and against the nature. Duty of the state was only to make the members conscious of their 'dharma'.

[17] J.Iyer,Inaugaral address, at NEERI on Approppriate Waste management,25-5-1995,supra note3
[18] Atharva Veda12/1/35,supra note7
[19] Radha krishna Choudhary,Law in Ancient India, H.S.Bhatia,,Vedic and Aryan India,elegant printers,2001
[20] Raj Dharmasasana Parva77 ManuVIII,391,ibid
[21] Rig Veda IV,40,Dattas Translation,.ibid
[22] Supra note18

Modern Legislative attempts for protection of environment

The eternal wisdom contained in the ancient texts was not practiced with the required sincerety in the later years. Deterioration of values was a slow process, initially. However, technological advancement accelerated, not only development of human settlement, but also, the destruction of environment.Morover, Colonial years ransacked India's agricultural base by commercialization of crops. Rural Indian who lived close to nature was compelled to leave their villages and migrate to cities in search of livelihood. The factory system introduced in1884, almost liquidated cottage industries. The Little village republics were shattered and scattered into different places. Karl Max says, 'human projects that ignore great laws of nature bring only disaster" Growing industrialization started consuming natural resources on a large scale. Cities and towns started flourishing at the cost agriculture and environment. All the more, western education created disrespect towards Indian lifestyle and traditional values among the youth. The ancient wisdom which maintained a sense of gratitude towards environment was expelled. Environmental ethics became a valueless coin.

Serious legislative attempts for protection of environment started in India after many years of independence. The 42nd amendment in 1976 to the Constitution of Indian introduced new provisions. A provision added to directive principles of state policy, read that, the state shall endeavor to protect and improve environment and to safe guard forest and wildlife of the country.[23]Among the fundamental duties, prominent is the duty to protect environment. Every citizen shall have a fundamental duty to protect and improve the natural environment including forests, lakes, rivers and wildlife and to have a compassion for living creatures[24].

The Water (prevention and control of pollution)

[23] Article48A
[24] Article51(g)

Act, hereinafter referred as Water Act, 1974, was passed, as its name indicates, for the purpose of prevention and control of pollution. Water being a state subject, parliament passed the law on the request of some of the states[25].The Act envisages not only to control pollution of water but to restore and maintain he wholesomeness of water. The philosophy behind is that, water is ‘jeevan’, the life giving force for every living organism and man has a bounden duty to preserve it. The Act defines pollution as ‘contamination of water, alteration of the physical, chemical or biological properties of water or discharge of any sewage or trade affluent or any other liquid, gaseous or solid substance into water. Prohibition of disposal of polluting matter to a stream or well or sewer or on land, is key to the regulatory system under the Act. No person shall ‘knowingly’ cause water pollution and violation of law will result in penal consequences.

For implementation of these provisions, Act sets up Central and State water pollution control boards. Both these boards will be bound by the directions issued by the Central government and State governments respectively. The central board, advices the central government, co-rdinates the activities of state boards, provides them with technical assistance, organizes training of the personnel for pollution control. The most important power of the state boards is to make, vary or revoke an order for the prevention or control of pollution. In exercise of this power, state board can require any person concerned to construct new or modify existing systems for disposal. No person can set up an industry which is likely to discharge sewage or trade affluents, without the consent of the state board. If a person who has been given consent does not carry out the work prescribed as part of the conditions of the consent, board can on its own execute thework and recover the expenses from the person concerned.[26]

Besides Water Act, The Environmental Protection Act passed in 1986, hereinafter referred as EPA, also contains provisions for control of pollution of water. EPA defines environment as includes water air and land and the interrelationship which exist among and between water air and land and human beings and other living creatures, plants, micro organisms and properties. Subject to the provisions of the Act, central government shall have the power to take measures necessary for protecting the environment. It can constitute authorities, appoint officers, issue directions for the purpose of the Act.

Air (prevention and control of pollution) Act, hereinafter referred as Air Act was passed by the union government under Art.253 of the Indian Constitution. This Act is *pari materia* of Water Act 1974 and entrusts powers and functions to the boards which are constituted under water Act for their exercise and discharge. Under the Act air pollution means any solid, liquid or gaseous substance, present in atmosphere in such concentration as may be injurious to human beings or living creatures, plant, property or environment.

State government is authorized to notify ‘air pollution control areas’ to prohibit use of such fuels in the said areas which in the opinion of the state government is likely to cause pollution. In such areas no person shall establish or operate industrial unit without permission and no person operating industrial unit shall discharge or cause emission of any air pollutant in excess of the prescribed standard.[27]Failure to comply provisions of the Act will attract penal consequences

The Air Act operates in tandem with the Environmental protection Act. It enables central government to lay down emission standards through Environmental Protection Rules.[28]EPA is a central Act and all pervasive .It brings mostly all types of pollution in its perview, including soil pollution. The act defines environment as including land. Sources of land pollution can be man made chemicals, spent material from mining or processing, discharge of sewage, waste water or disposal of waste water or solid waste. The boards constituted under the Act will be empowered to control soil pollution also.

[25]The states of Assam, Bihar, Gujrat,Haryana, HimachalPradesh, Jammu & Kashmir, Karnataka, Kerala, MP, Rajsthan,Tripura, and West Bengal passed a resolution requesting a national legislation under Art.252(1) of the Constitution, P.Leelakrishnan,Envirnmental Laws in India,Butterworths,2002

[26] P.Leelakrishnan,Envirnmental Laws in India, Butterworths, 2002

[27] Sec19-25\

[28] Environmental protection Rules 1986(EPR)

The Environmental Protection Act was passed for a wider purpose of protecting and improving the human environment. EPA, confers sweeping powers on the Central government to carry out it's responsibilities as custodian of the environment.

Forest helps maintaining the ecological balance. They render the climate equitable, add to the fertility of the soil, prevent, soil erosion and promote perennial stream flow in rain fed rivers. They shelter wild animals, preserve gene pools and protect tribal people[29].

Every legislation carries within it, the aspirations of social well being. Out of the wide spread concerns, for large scale deforestation, resulting in ecological imbalance and environmental degradation, Forest (Conservation) Act 1980 was passed. Restriction on de-reservation of forest or use of forest, or forest lands for non forest purpose is the crux of the Act. The expression 'Non Forest Purpose' is significant. It means breaking up or clearing of any forest land for the cultivation of Tea, coffee, spices, rubber, palms, oil bearing plants, horticulture crops or medicinal plants. The law enables, the Central Government, to appoint a committee, to advice them on the grant of prior approval and matters connected with the conservation of forest.

Recent trend in legislative environmentalism

There are different ways by which, man interferes with his environment. Pollution of water, air, soil and other kinds of poisoning of the atmosphere are some of them, which are disastrous. Environmental jurists have recognized, yet another reason, i.e., lack of energy security. It is necessary to provide lifeline energy to all citizens, irrespective of their paying capacity. Energy up to a certain level is a basic necessity and whether the state supplies it or not, people will procure in anyway possible. If the state does not provide such lifeline energy, the result is degradation of environment[30].

The World Energy Assessment (UNDP 1999) defines energy security as, "the continuous availability of energy in varied forms in sufficient quantities at reasonable prices.

As the traditional fuels, such as wood, dung cakes, causes indoor air pollution and leads to adverse impact on health, energy security demands a safe and convenient form of energy. There is 47% increase in Global energy demand according to reports. With Green House Gas Emission rising at the rate of 1.7 % per year, demand for electricity growing at 2.6% per year, our energy future is escalating on a path, that is unsustainable. Energy efficiency has become growing concern, because of India's energy needs are growing with rising income levels and a growing population[31]. The 9th five year plan, proposed legislations in the field of conservation of energy.

Considering the vast potential of energy savings and benefits of energy efficiency, the Government of India enacted the Energy Conservation Act, 2001. The Act provides for the legal framework, institutional arrangement and a regulatory mechanism at the Central and State level to embark upon energy efficiency drive in the country.

Under the Act, "energy" means any form of energy derived from fossil fuels, nuclear substances or materials, hydro-electricity and includes electrical energy or electricity generated from renewable sources of energy or bio-mass connected to the grid;[32]

The Act, established Bureau of Energy Efficiency (BEE). The primary objective of the BEE is to reduce the energy intensity through institutionalizing and strengthening of delivery mechanisms for energy efficiency services. The thrust areas identified for implementation. The primary objective of the BEE is to reduce the energy intensity through institutionalizing and strengthening of delivery mechanisms for energy efficiency services. The thrust areas identified for implementation are, Indian Industries Energy Program for Energy Conservation, designated consumers, standards and labeling programs for equipments, certification and accreditation of energy managers, energy auditors etc. The Act notifies 15 energy intensive industries as designated consumers, to comply with

[29] P Leelakrishnan, Environmental Law in India, Butterworths 2002.

[30] Power India, Energy security, Geography & You, Jan-Feb 2007

[31] ibid

[32] Sec.2(h)

benchmark energy consumption, carry out energy audit and appoint, energy Managers[33].

The mission of BEE is to develop policies and strategies on self regulations and initiate market interventions aimed at reducing energy intensity. It shall, effectively co-ordinate with designated consumers, designate agencies and other agencies, recognize and utilize the existing resources and infrastructure, in performing the functions assigned to it by or under this Act[34].

One of its significant functions under the Act is to prepare educational curriculum on efficient use of energy and its conservation for educational institutions, boards, universities or autonomous bodies and coordinate with them for inclusion of such curriculum in their syllabus.[35]

Legislations need to be enacted

The modern technological state does not eliminate, but intensifies, the conflict between environmental values and developmental needs. Legal strategies are necessary in more areas to reconcile the conflict and to augment sustainable developments[36]. The following areas require immediate legislative consideration.

1. Population laws

The key environmental challenges that the country faces, relate to the nexus of environmental degradation with poverty in its many dimensions. The proximate drivers of environmental degradation are population growth, and subsequent scarcity of resources. This is connected with the state of environmental resources, such as land, water, air and their flora and fauna[37].

It is said, that Population grows geometrically and production increases arithmetically. The rapid and uncontrolled growth of population is the greatest danger to the environment. Vast population, causes over burden on the nature. Population explosion gave birth to poverty and that in turn generated pollution and environmental degradation[38]. When such degradation impacts soil fertility, quantity and quality of water, air quality, forest, wild life and fisheries, it enhances and perpetuates poverty. Thus it becomes a vicious circle of degradation of both human life and nature. Poor people have unequal access to resources. Poor communities suffer most, when the environment deteriorates, as they are not capable of taking necessary measures to prevent degradation.

Child marriage (Restraint Act 1929) prohibited marriage of a boy below 21 years and a girl below 18 years and provided punishment in case of breach. The legislation succeeded in controlling population growth to a marginal extent. But after almost a century, today population explosion rains the environment more drastically. Therefore urgent legislative attempts are required to prohibit environmental degradation through control population.

2. Plastic Pollution

Plastic litter is an unwelcome common sight around the world. From oceans and beaches to distant farmlands the presence of plastic is ubiquitous and omnipresent. Use of plastic material has become popular in the form of carrybags, gloves, utensils, toys etc, It is considered as undesirable because, it is an artificial material with chemical treatment. It is not bio-degradable, it remains intact and in the same form and retains its injurious effects for a considerable time, possibly over hundreds of years time-although no one knows for certain as plastic haven't existed for long enough. With more and more plastic products, particularly plastic packaging being disposed soon after their purchase, sheer volume of plastic waste is becoming a disturbing concern.

The government of India under the power conferred by Environmental protection Act 1986, framed rules (the regulated plastic manufacturer and regulation rules-1999) for the manufacture and use of recycled carry bags and containers, manufactured by recycled plastic, for foodstuffs. It prescribes the thickness of the plastic bag. This rule appeals to the member units of plastic industry association, to adopt self regulatory measures. This rule aims at preventing food poisoning due to plastic materials, but unfortunately these rules neither aimed nor succeeded in preventing

33 Power Update, Energy scenario in India, G&Y, July-August 2007.
34 Sec13(1)
35 Sec.13(2)
3 6Supra28
37 New Environment Policy G&Y, Jan-Feb 2007
38 Supra note 3

pollution due to plastic.[39] It is said that, there is only one thing which is worse than injustice that is justice without a sword in her hand.

Mighty legislation with effective implementation strategy has become inevitable to control plastic pollution. The future legislation need to take into considerations, prohibition of use of disposable plastics, irresponsible throwing away of plastic etc. While prohibiting, plastic the possible alternatives and their ecological impact need to be scientifically studied. It is suggested, that the future legislation bringing forth an institutional mechanism which will simultaneously take serious actions (including penalties) against plastic pollution and encourage and establish scientific research in this area.

3. Noise Pollution

Noise is also a major pollutant of the environment. Dr Paras Diwan says, we pollute air by bursting crackers on occasions of marriage, and festivals. We are equally fond of noise pollution. Our religious prostrates must be heard by all day & night. We are not less noisy in secular matters. Our marriage and burial processions must be accompanied by bands, twists and bhangharas[40]. In 1976, loss of hearing due to noise is included in the Factories act, as a notified decease. But in the Air Act, noise is not included as air pollutant when drafted originally. By an amendment 1987, noise has been included within the term air pollutant[41]. However the term emission[42] includes only solid, liquid or gaseous substance. It does not include noise. There fore, the noise blown out from an industrial unit will not be a noise[43]. Vehicles are also potential makers of noise pollution. The statuary rules framed under, the motor vehicle act in 1989[44], mandates, that vehicles, should have electric horns of approved standard and such equipment, to reduce noise caused due to escape of exhaust from engine. In 1993, by amendment, it is substituted by noise standard indicated by the rules. These rules have a very limited scope, to deal with a particular type of noise. The EPA authorized Central Government, to frame rules to cover noise pollution of every kind. The rules made by the central Government, provided to settle various zones for ambient air quality standard in respect of noise[45]. The state government has to categorize, areas such as industrial, commercial, residential and silent zones. The authority under the rules, is made responsible, to enforce, noise pollution control.

But these rules, in reality could not control noise pollution. Educating people about noise pollution was the major requirement, which was not aimed by these rules[46]. In India, there has not been any legislative attempt, to control noise pollution. A comprehensive legislation to solve this problem is the need of the day.

Criticism and suggestions

- The new provisions added to the Constitution of India by the 42nd amendment carries the spirit of Indian philosophy of respect towards environment, but proved to be unsuccessful in bringing it into practice. The directive principles which act as a model and guidance for the state in making laws for the welfare of citizen do not give any justifiable right, unlike fundamental rights which can be exercised through judiciary. The fundamental duties are an appeal towards citizen and not having any compelling force.
- Water Act, gives emphasis to ‘knowingly cause’. That means a reckless act of serious consequences, however done innocently is not punishable. Considering the socio-political atmosphere in India, this provision needs to be reconsidered.
- Prohibition under water Act is subject to certain exceptions such as easement and customary rights. It often reduces the effectiveness of the legislation
- Water Act does not deal with ground water pollution which needs a serious consideration. Ground water is available from underground aquifiers.Aquifiers near to surface are subject to annual discharge from precipitation, which can be affected by human interference. Contamination and depletion of

[39] Supra note3
[40] Dr R G Chaturvedi & Dr M M Chaturvedi, Laws on protection of environment and prevention of pollution, supra note 3
[41] Sec 2 (a)
[42] Sec 2 (j)
[43] Supra note3
[44] Central Motor Vehicle Rules CMVR 1989
[45] The Noise Pollution (Regulation & Control) Rules 2000
[46] Supra note3

ground water is resulted due to improper use of Agricultural chemicals and other industrial and urban use. Since it is a major source of drinking water, immediate efforts are required to protect and preserve ground water by law.Defenition of the term 'stream' in the Act can be interpreted to include sub terrain water. Thus wider interpretation of the provision may bring ground water pollution under the Act. But the over burdened pollution control boards are normally reluctant to go for such wider interpretation of law and to assume powers. It is advisable to enact a comprehensive legislation exclusively to deal with ground water pollution.

- Water Act does not provide for public participation and impact study, before a decision is taken to grant the consent .This defect is to be cured by apt amendments.
- Number of people dying in urban India due to deteriorating air quality is increasing day by day. Air act does not empower the pollution control boards to prosecute polluters outside the limits of' air pollution control areas'. This provision requires a revisit.
- Air pollution control regulations need to have provisions for compulsory testing of products at the point of manufacture to assure that they will not cause indoor air pollution.
- Air Act does not deal with pollution caused by smoking in public places. It is more injurious to the health of passive smoker. Serious attention is required for prohibition and proper implementation of smoking in public places
- There are many Factors which contribute to the unsatisfactory functioning of pollution control boards in India. Lack of independence, corruption, lack of funding and staff and added to that unwanted political interference. Practical experience of environmental laws in India mandates serious attempt to amend the laws so as to bring vigour and administrative efficiency.
- Promotion of public transport in urban areas can reduce energy consumption, especially that of fossil fuels. Right to travel is also a part of right to life as it includes all comfortable living conditions. Therefore legal attempts are necessary to accelerate a drive for effective and mass transport, such as under ground and elevated trains or dedicated bus lanes to serve the future population.
- As a result of the initiatives taken by BEE under the Energy Conservation Act, CFL bulbs are widely advertised and largely used .It is reported that they carry a significant Mercury Hazard, if allowed to enter our landfills through mishandled disposal cycle. There are suggestions about BEE taking initiatives to compel manufacturers to take back the CFL waste for recycling. A mandatory warning about the mercury hazard is also advisable.
- It is true that CFL bulbs are energy savers. But the prices are, reportedly inflated, too high for an average Indian to afford. Conservation can be promoted by making them available at economic rates.
- Renewable energy sources like wind, solar, biomass, and biogas are available locally and are environmental friendly. Promotion of various non conventional energy sources will play a central role in protection of natural resources and reduction of greenhouse gas emission.

Right to Environment: Judicial environmentalism

Article 21 of our Constitution is a fundamental right which reads as follows, "no person shall be deprived of his life or personal liberty except according to the procedure established by law."

Though this Article does not explicitly mention environment, the Supreme Court and High courts in India have given a wider interpretation to the world 'life' in this Article. According to them right to life includes the right to living environment congenial to human existence.

Rural Litigation and Entitlement Kendra vs. State of UP [47] was the first case where Supreme Court made an attempt to look into the dilemma between environment and development. Case was concerning limestone quarrying in Doon Valley causing ecological

[47] AIR1985SC652

imbalance and health hazards. Ordering for closure of the quarry, J.Ranganath Misra said, "…..this would undoubtedly cause hardships…but it is a price that has to be paid for protecting and safeguarding the right of people to live in healthy environment. The M.C.Mehta's cases decided subsequently by the Supreme Court, indirectly approves the right to humane and healthy environment[48]

In *Subhash kumar Vs State of Bihar*[49], the Supreme Court clearly stated that, "right to life includes the right of enjoyment of pollution free water and air for full enjoyment of life"

In the mean time various High Courts in India went ahead and enthusiastically declared that the right to environment was included in the right to life concept in Article 21[50].*Damodhar Rao Vs S.O municipal corporation Hyderabad*[51] is a land mark case in this regard. Courts in India slowly but steadily enlarged scope of the concept right to environment. During the process, which is sometimes referred as 'Environmental Judicial Activism', they evolved certain principles to be applied while deciding environmental issues. In Vellore Citizens Welfare Forum Vs Union of India[52], J.Kuldip Singh said " in view of the constitutional and statutory provisions…..the Precautionary principle and Polluter Pays Principle are part of the environmental law of our country. The Precautionary principle states that,

1. Environmental Issues – by the state government and statutory authorities – must anticipate, prevent and attack the causes of environmental degradation.

2. Where there are threats of serious and irreversible damage, lack of scientific certainty should not be used as a reason for postponing measures to prevent degradation.

3. The 'onus of proof 'is on the actor to show that his action is environmentally benign.

The Polluter Pays Principle as interpreted by the Supreme Court means that absolute liability for harm to environment extends not only to compensate the victim of pollution but also the cost restoring the environmental degradation.

In *M.C. Mehta Vs Kamal Nath*[53], Supreme Court made 'Public Trust Doctrine' a part of the law of the land. This doctrine luminously carries the spirit of the ancient Indian heritage. It states that certain resources like air, sea, waters, and the forest have such grate important to the people as a whole that it would be wholly unjustified to make them a subject of private ownership. This doctrine enjoins upon the government to protect the resources for the enjoyment of the general public. Justifying judicial activism in environmental matters, the apex court said in *Indian Council for Enviro-Legal Action Vs Union of India*[54] that, 'even though it is not the function of the court to see the day-to-day enforcement of the law, that being function being the executive, but because of the non-functioning of the enforcement agencies to implement the law for protection of the fundamental rights of the people'.

Environmental protection and prevention of pollution, no doubt, is the function of the executive, which makes the decision. Equally important is the role of legislation which initiates measures for achieving goal of sustainable development. The contribution of courts will only be marginal. However judicial vigilance with judicial restraint helps in orientation of authorities. The courts in India have made significant contribution in evolving new principles and uplifting the age-old tradition of care and gratitude towards the nature.

Conclusion

Gadhiji, who believed in the potential of Indian villages, was an economist and an environmentalist. He could foresee the danger of urbanization and industrialization. His concept of non-violence was not only towards mankind but also towards nature. He advocated for cottage industries and was an example of simple living.Gandhiji struggled to re-establish the old Indian eco- friendly life style. But the tragedy of the century is that Gandhian environmentalism could not influence independent India's development models.

[48]AIR 1987 SC 985, AIR 1987 SC 982,AIR 1987 SC 1086
[49] AIR 1991 SC 420
[50] P.Leelakrishnan, environmental law in India, Butter worths 2002
[51] AIR 1987 AP 170
[52](1996) 5 SCC 647

[53] (1997) 1 SCC 388
[54] (1996) 5 SCC 281

If the mere enactment of the laws for protection of environment will ensure a clean and pollution free environment, then India would perhaps be the least polluted country in the world. But this is not so. There are stated to be over 200 central and state legislations which have at least some concern with environment protection either directly or indirectly. The plethora of such enactment has, unfortunately, not resulted in preventing environmental degradation, which on the contrary has increased over the years[55]

It is high time we reviewed the entire scenario of environmental protection. Friedman says, “No law can be imposed on utterly hostile community”. The best supplement of a good legislation is an informed citizentry.It is then, when people of the country wake up to the alarming situation of the Mother Earth and take up their responsibilities towards her, environmental legislations become instruments of social change.Iniatives are mandated from all the fields, government, legislature, judiciary, educational institution and voluntary organizations to create mass awareness about the value and relevance of Indian tradition of respect towards nature.

Swami Abhedananda Says, “The law of ‘Karma’ includes law causation, action, reaction, compensation and retribution. We create our own destiny, mould future, and determine character by our thoughts and deeds. What we deserve we got now and what we shall make, we shall receive in future. This is the eternal law”.

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[55]Shyam Divan and Armin Rosencranz , Environmental Law and Policy in India, Oxford 2003

Fundamental Doctrines of Isavasyopanisad:-

Way to Aihika and Paralaukika well-being.

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The Isavasyopanisad is one of the important Upanishads in the Philosophical literature. It deals with the philosophical doctrines such as Jnana, Karma, Jnanakarmasamuccaya, Sambhuti, asambhuti, nature of Brahman etc. In this research paper, an attempt has been made to find out the philosophical concepts in this particular Upanisad which should be understood and followed even in today's modern world for Aihika and Paralaukika well-being.

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Relevance of Indian Philosophy in Modern Management

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The aim of this paper is to examine the strength of Indian philosophy and determine its relevance towards enhancing managerial effectiveness. Management of resources, personnel and enterprises as a whole is becoming a very challenging task in today's world, as the world is becoming a global village. Management as a science is also developing at a rapid pace. This rapidly changing canvas coupled with the associated stress and strain of achievement makes the task of the modern manager daunting. We generally look for solutions to such problems by trying to adopt models which have been developed by researchers in modern times i.e. primarily by the present generation or the one before. We must learn to look inwards.

India is one of the very few countries having the longest history of unbroken continuity of culture, tradition and ethos. Management is not something new to the Indians. Ancient India was one of the leading countries in the world in trade. Our managers should remember this great heritage and base their role as a manager on Indian philosophy.

The ancient (nearly 5000 years old) Indian philosophy of keeping mind and body for the well being, has entered the managerial, medical and judicial domain of the world. Today it has found its place as an alternative to the theory of modern management and also as a means to bring back the right path of peace and prosperity for the human beings. The roots of which can be found in the ply GITA. The Holy Gita is the essence of the Vedas, Upanishads. Management guidelines from the Bhagavad Gita:- There is an important distinction between effectiveness and efficiency in managing.

* Effectiveness is doing the right things.
* Efficiency is doing things right.

This has given new life to synthesis through self-awareness and spirituality is the new mantra at some of the management schools in India. They speak a new language on the management campus these days: Sanskrit. The buzzwords in business circles are no longer TQM (Total Quality Management) or *Kaizan*. They are *Ahm Brahmasmi* (I am God) and *Tat Tvam Asi* (Thou art That). And for the aspiring managers, the new Bible is the Bhagavad Gita.

Industry is boldly mining the depths of Indian wisdom, the Vedas, Upanishads, *Puranas*, looking for a framework springing from Indian roots and thought. "It is time we rediscover our own ethos and cultural context if we are to give meaningful and relevant management education," says S.K. Chakraborty, convener of the Management Center for Human Values at the Indian Institute of Management (IIM), Calcutta. Mumbai, the SP Jain Institute of Management & Research (SPlIMR) has established a reputation for value-based education, emphasizing adoption of values, social sensitivity, team spirit, student participation in administration, and a month-long social project with the underprivileged. The Srihgeri Sharada Institute of Management in New Delhi and the Symbiosis Centre for Management and Human Resource Development (SCMHRD) in Pune, unabashed advocates of Vedantic thought, aim at synthesizing holistic Indian concepts with modern management techniques. It is anyone's guess if this newfound interest in Indian management philosophy is a passing fad or a trend towards "inclusive capitalism," as the management guru C. K. Prahalad likes to call it. While some wonder if a stakeholder-focus approach will replace the dictum of "maximise shareholder wealth" of corporate America, one thing is certain, as Indian managers go global, this is not the last one will hear of the Indian management philosophy.

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ßmm. A{Zb Td i

{hÝXr {d^mJ

{hÝXr gm{hË` H$ B{Vhmg _| AmY{ZH$ H$mb H$s VbZm {hÝXr H$ ^pŠVH$mb {Og ñdU`J H$hV h g H$s OmVr h& AmY{ZH$ H$mb _| ^maVÝX, {ÛdXr `J H$ nímMmV EH$ dmX AmVm h dh h Nm`mdmX & Nm`mdmX H$ à_I àdVH$m| _| g{_ÌmZXZ nV H$m _hËd {dîU H$ g_mZ _mZm OmVm h & BZH$ H$mì` na AaqdX XeZ H$m à^md PbH$Vm h& H${d ZdOmJaU H$ {bE {Og àH$ma H$s H$mVr bmZm MmhVm h CgH$ {bE Z Vm Cg _mŠgdmX gVï H$a gH$m Zhr JmYrdmX VßV H$a gH$m& Bgr g_` H$dr AaqdX XeZ H$s Ama AmH${fV hAm& AaqdX XeZ _| ^pŠVdmX Ama AÜ`mË_H$Vm XmZm| H$ g_Ýd` na ~b {X`m J`m h Ama H${d Z Bgr {dMma Ymam g à^m{dV hm H$a AmJm_r H${dVmAm| H$m gOZ {H$`m& Bg I Ur _| nV H$ "ñdU {H$aU" (1946-47) Ama "ñdUY{b' (1947-48) Zm_H$ H$mì`gJh AmV h&

"ñdU {H$aU' H$s A{YH$me aMZmE MVZm àYmZ h& Bgr MVZm H$ Ûmam H${d Z _mZdVmdmX H$s à{VîRm H$s h& dh gmMVm h {H$ àË`H$ _mZd H$s é{M`m g_ñV _mZd g_mO H$ é{M`m| H$ AZgma hm OmE& "ñdU {H$aU" na AaqdX XeZ H$m ñnï à^md {X I m`r XVm h& Bgr H$maU H${d H$s ^mfm Xe{ZH$ hm J`r & dh AZH$ gË`m| H$m `WmW OrdZ _| CVma bmZm MmhV W& "ñdUY{b' H$m AmYma gm_m{OH$ h& Bg_ H${d H$m CÔí` ahm h ^VdmX Ama AÜ`mpË_H$Vm H$m g_Ýd` H$aZm CZH$s AnZr _mÝ`Vm h {H$ Bg ggma _| Ah hr g_ñV X… I m| H$s OZZr h& em{V AmZÝX VWm Bída H$s àmßVr H$ {bE H$hr Xa OmZ H$s Amdí`H$Vm Zht & BgH$ {bE H$_ H$aZ H$s Amdí`H$Vm h & "ñdUY{b' gm_m{OH$ CËWmZ H$s aMZm ^r h& "n{VVm' EH$ Egr H${dVm h {Og_ Zmar H$s emar[aH$ n{dÌVm H$m AmË_rH$ n{dÌVm H$s Sïr g X I Z H$m AmJh h&

H$ënZm `WmW H$s Ama Ama `WmW H$QVm AÜ`mË_H$Vm H$s Ama _Z H$m _mS XVr h& nVOr ^r AaqdX-XeZ H$s Ûma na Om nhM& AnZr AZH$ eH$mAm| H$m g_mYmZ AaqdX XeZ _| nm OmZ g CZH$ _Z _| ZVZ Amem Ama àaUm H$m gMma hAm& AaqdX XeZ H$ AZgma, OrdZ _| ^m{VH$Vm h& ...... AWmV _mh_m`m, bm^, Bî`m, Ûf Am{X g _ŠV H$a em{V H$m AZ^d H$aZ bJJm Bg {Xem H$s Ama dh gVV à`ËZerb h&

nVOr Z AnZr aMZmAm| _| AmÝVa Ama ~mh`, ì`pŠV Ama g_mO AmXe Ama `WmW H$m g_Ýd` {H$`m h& AaqdX XeZ AÝVa MVZmdmXr h Ama H${d Z Bgr {dMmaYmam g à^m{dV hmH$a AmJm_r H${dVm H$m gOZ {H$`m& H${d {b I Vm h, BÝhr {XZm H${d H$m n[aM` {g\$ AaqdX H$ "^mJdV OrdZ' g hm J`m .... AaqdX XeZ H$ {Xì` XeZ g à^m{dV hAm&

Bg `J _| AmH$a H${d H$m ~{h_I r SïrH$mU ghgm AÝVa_I r hm OmVm h& AaqdX XeZ _| {OgVah AÞ_`, àmU_`, _Zm_`, {dkmZ_` Ama AmZÝX_` H$mfm| _| EH$Vm H$s ñWmnZm H$m à`ËZ hAm Cgr àH$ma H${d Z ^r Bgr na ~b {X`m& Bg XeZ H$s _mÝ`Vm H$ AmYmana H${d Z g^r _mZdm| H$m D$Üd-_ZO ~ZZ H$s gbmh Xr h& D$Üd ~ZZ H$m _hmZ ~Vm`m, g^r _mZdm| H$m AmË_{Z_mU H$s àaUm Xr& I r AaqdX Z AnZ JW "{Xì`OrdZ' _| g{ï H$s g^r ì`mnH$ g_ñ`mAm| na AÜ`mpË_H$ Ñ{ï g {dMma {H$`m h& AaqdXdmXr na_mË_m H$m Zm_ bH$a "{Xì` H$éUm' H$m hr Zm_ bV h& na_mË_m H$m I r AaqdXZ _m _mZm h& Cg _m H$ AZH$ Zm_ h Og na_epŠV, AÜ`mpË_H$ epŠV, {dkmZ_`r epŠV B. {Xì` énmÝVa H$ {bE Bgr epŠV `m _m H$m AmdmhZ H$aZm nSVm h&

YOGA – Yoga Chitta Vritti Nirodhah

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The yoga has very long tradition.

Patanjali's collection of Yoga's Principles is known as Yoga Sutras.

Yoga provides a balanced and wholesome approach to achieving good Physical and Mental Health.

Yoga can be considered as Training of our attitudes to life, as improving our outlook to life, as enlarging our horizons as reaching a better state of awareness.

The second sutra of Patanjali's Yoga Sutra is "Chitta Vritti Nirodhah" means complete control of ourselves. Yoga is suitable for people of all ages of Yoga we can restore harmony and equilibrium.

Yoga provides us various benefits such as mental and emotional benefits, physical benefits etc. The Goal of Yoga is to harmonise your body mind and spirit through a combination of poses, meditation and breathing exercises.

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~Õ VËdkmZmMm ^maVr` g{dYmZmda à^md

àm. Xm_mXa _ma

_amRr {d^mJ

1) ^maVr` amÁ`KQZm OJmVrb EH$ AmXe Aer amÁ`KQZmm åhUZ {VMm Jmad H$aÊ`mV Ambm Amh.

2) {X„r AmH$medmUrda 1953 gmbr H$bë`m ^mmUmV KQZM {Z_mV Sm. ~m~mgmh~ Am~SH$a åhUmb H$s g_Vm ñdmVÍ` Am{U ~YVm hr VËd _r \$M amÁ` H$mVr_YZ KVbr ZgZ Vr ~ÕmÀ`m Yå_mVZ KVbr AmhV.

3) Sm. ~m~mgmh~ Am~SH$a `mM h {dYmZ ~mÕ VËdkmZmÀ`m AmYma VnmgZ nm{hbr AmVm 1. Amñgbm`Z 2. H$mbm_ Am{U 3. V{dÁ` gVm_Ü` `m _ë`mM XeZ Amnë`mbm KSV.

4) bmH$emhrMr gH$ënZm AmY{ZH$ dmQV Amgbr Var ~ÕmÀ`m ^r j gKm_Ü` bmH$emhr àUmbrM ñnï à{Vq~~ C_Qbb AmnUmg {XgV.

5) {dMma ñdmVÍ` h bmH$emhr_ë` Amnë`mbm AmY{ZH$ dmQV. nU {dMma ñdmVÍ`mMm n{hbm CXJmVm ~Õm hm`. Xgè`m H$mUmbmhr Y_ gñWmnH$mZ h {dMma ñdmVÍ` Amnë`m AZ`m`mZm {Xbb Zmhr.

6) ~ÕmM nMerb Am{U ^maVr` amÁ`KQZm øm EH$mM ZmÊ`mÀ`m XmZ ~mO AmhV.

7) amïÜdOmdarb AemHMH h ~ÕmÀ`m Yå_mVrb 24 _ë`mM Yå_MH$ Amh.

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Indian Concept of Ahimsa and It's Relevance in 21st Century

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India is a land of great philosophers and thinkers. Indian contribution to the philosophy and religion is tremendous. India is also a land of many religions. Infact, it is called as beautiful mosaic of diversity.

Indian philosophers are indeed all the major religions in India, which have originated India namely – Hinduism, Jainism and Buddhism talk about the concept of ahimsa (Non violence).

The concept of ahimsa is an inseparable and permanent part of the teachings of all these religions. Amongst these three religions Hinduism is the oldest. During 6th century B. C. Jainism and Buddhism came in to existence.

These religions are considered as one of the earliest religions in the world and since its inception they talk about ahimsa.

Indian religions, thinkers, philosophers and saints through their teachings and writings have imbibed the importance of ahimsa.

Later on in the 20th century, Mohandas Karamchand Gandhi alias Mahatma Gandhi also popularized this concept. His fight against mighty British rule in India was based on the principle of *Ahimsa*.

In short one can conveniently say that the concept of ahimsa is the gift of India to the world.

20th century as well as 21st century proved to be very violent. Particularly there was and is a rise of modern *rakshasas* of communal violence and riots, wars as well as terrorism. Due to it many innocent people have lost lives.

If concept of *ahimsa* is inculcated and spread throughout the world these monsters could be destroyed or at least controlled.

In brief, I am going to express my opinions on this topic.

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Nishkam Karma

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Nishkam Karma is the concept of the Bhagvad Gita. The Bhagavad-Gita emphasizes the performance of duties in life without any desire for fruits and without attachment, aversion and other selfish emotion.

" Duty ought to be performed for the sake of Duty"

H$_Ê`dm{YH$mañV _m \$bf H$XmMZ&

_m H$_\$bhV^_m V gJm@ñËdH$_{U &&

One has a right to do one's duty but has no claim or control over the result. The fruit of work should not be your motive act with an attitude of non-attachment to the result (i.e. fruit of action)

It involves activism – Action is better than inaction. Life depends upon action. Performance of duties is better than renunciation of action.

Karma yoga – is the discipline of practising detachment while working in the world. Vivekananda says **Karmayogi** is one who need not run away from this world. Man has to remain in the world, in the midst of good and evil, pain and suffering temptation of beauty, wealth & pleasure., yet remain unattached with them, he has to work.

One must learn to control desires – Bad desires, thought and consequently actions can be controlled. Mahatma Gandhi says that it is necessary for an individual to engage himself in eradicating the evils of society for the restoration of an ethical universe. We can do this by controlling our passions, emotions, desires & feelings by rational thinking.

Positive values need to be acquired.

One must control physical i.e. material pleasure.

One ought to know what is enough i.e. one must know where to stop.

Exploitative tendencies should be changed. Society should be based on two-way traffic i.e. give & take.

According to the Gita one must engage in action but not be concerned about the fruits of action. The word "concern" implies anxiety for the fruits of action i.e. he has set his mind on a particular type of outcome or result to meet his desire.

If one thinks of success or failure, profit-loss, fame-obscurity. While performing action, it means that his mind is wavering instead of concentrating on the action. He is worried of the outcome of action. Such an attitude is not the attribute of balanced or peaceful mind. It lacks concentration and is incapable to produce the best result. Thus work (i.e. action) & result are 2 separate realms.

Gita is not for elimination or suppression of all desires. It is also not for renunciation or rejection of life. It is for reconstruction or readjustment of life in general with the help of control of desires.

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Yama and Niyama – The Moral Injunctions

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YOGA is union of jivatman with the Paramatman.

There are a number of misconceptions about yoga –

- that it is a miracle
- that a yogi can walk on water
- drink acid
- eat glass, etc.

but yoga is a way of life.

The main aim is a way of life.

The passage is from the body to the mind.

Patanjali has given the Ashtanga marga.

Yama, niyama, asana, pranayama, pratyahar, dharana, dhyana and Samadhi.

Yama – the negative injunction or the don'ts.

1. Ahimsa – non-injury in action, words and even in thought.
2. Satya – non-speaking of falsehood.
3. Asteya – non-stealing.
4. Brahmacharya – continence (Chastity)
5. Aparigraha – non-acceptance of gifts.

Niyama – the positive injunctions or the do's

1. Sauca – cleanliness.
2. Santosa – contentment.
3. Tapas – austerity.
4. Svadhyaya – study
5. Ishvarapranidhana – complete surrender.

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Ecofeminism

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In this paper my attempt is to identify Mother Earth with women and to show at different stages of development how this Mother Earth was worshipped as 'Mother Goddess'. This idea is based on the concept of ecofeminism, which emerged in 1974.

Mother Earth like women is only symbol of procreation but also the actual producer of life. In the next stage her role was extended to the vegetable kingdom. She was worshipped as protectress of children, wild animals and various diseases.

She is also worshipped as the lady mountain, guardian of seas, rivers, lakes etc.

This Mother Goddess was composite deity. She was symbol of generation, the female principle conceived as the actual producer and sustainer of life.

This role precisely is the epitome of modern ecological and conservation of environmental movement. The need perhaps is the universalization of this role.

“g`H$mÝV {ÌnmR>r ‘{Zamb’ H$ H$mì`m _ AÛV XeZ”

àm.H$. O`l r qgh

{hÝXr {d^mJ

“ {Og àH$ma AmË_m H$s _ŠVmdñWm kmZXem H$hbmVr h Cgr àH$ma öX` H$s _ŠVmdñWm agXem H$hbmVr h & öX` H$s Bgr _pŠV H$s gmYZm H$ {bE _Zî` H$s dmUr Om eãX{dYmZ H$aVr h Cg H${dVm H$hV h &” H${dVm Vm ñd` ag_`r hmVr h Ama `{X Cg_ VËd XeZ H$m g`mJ hm OmE Vm kmZ Ama ag XmZm H$ {_bZ g gm{hË` _ g`H$mÝV {ÌnmSr ‘{Zamb’ Og Xme{ZH$ Ed ahñ`dmXr H${d H$m OÝ_ hmVm h &” gà{gÕ nmíMmË` H${d H$mb[aO H$hV h -No man was ever a great poet without being at the same time a profound philosopher AWmV J^ra Xme{ZH$ hE {~Zm H$mB ^r H${d _hmZ Zht ~Z gH$Vm _hmàmU {Zamb Or H$ {df` _ ` npŠV`m {~bH$b ghr h &

HbHËVm _ am_H$îUm I_ g àH$m{eV n{ÌH$m ‘g_Ýd`’ _ H$m` H$aV hE CÝhmZ dXmV XeZ am_H$îU {ddH$mZX H$ Zì` AÛVdmX, Cn{ZfXm Am{X H$m JhZ AÜ``Z {H$`m Bgr XmamZ d {ddH$mZX H$ Zì` AÛVdmX g à^m{dV hE & CÝhmZ {ddH$mZX H$ {dMmam H$m H$db AnZ kmZ AOZ VH$ hr gr{_V Zhr a I m ~pëH$ Cg AnZ OrdZ Ama H$mì` _ ^r CVmam & CZH$s H$mì` aMZmAm _ g n[a_b Ama Jr{VH$m _ AÛV XeZ, OrdZ XeZ VWm àH${V àVrH$m H$ _mÜ`_ g gmYZm aV AnUm H$m én {M{ÌV h &

‘~÷’ {Zamb H$m AË`V {à` h dh na_VËd _mZdr` JUm H$s gr_m g na h dh {Zñnh, {Zam_`, {Z__, {ZamH$m j, {Zbn, {ZéÒ_, {Z^`, {ZamH$ma, {Z…g_, Am{X {d{dY ZH$maË_H$ JUm Ûmam ñnïr {H$`m J`m h& ~÷ Ama Ord H$ VmXmËå` VH$ {Zamb Z VrZ gmnmZm H$m dUZ {H$`m h - ~÷ H$s Ama PH$md, ~÷ H$ à{V AmË_g_nU VWm EH$mH$ma hm OmZm Ohm ÛVdmX H$s ^mdZm g_mßV hm OmVr h& AmË_m Ama na_mË_m H$m g~Y _ {Zamb V_ Ama _ H${dVm _ AÛVdmX H$m ñnïV… à{VmXZ H$aV h& CÝhmZ AmË_m Ama na_mË_m H$ {_bZ H$m àH${V H$ {H$Sm{dbmn H$ gXa {MÌU H$ Ûmam àñVV {H$`m h&

{ÛdXr Or H$ eãXm _ {Zamb Or H$s AmÜ`mpË_H$ npŠV`m VWm BZH$s H${dVmAm _ Ohm Ohm AZ^{V XeZ {_bVm h dhm ñX` H$m gJrV h& {Zamb Or Og _hmXme{ZH$, _hmH${d, ñd` _Zñdr, {Ma~÷Mmar gÝ`mgr, _hmn{SV, gdñdË`mJr gm j mV _hmdra H$ g_j XdVËd, BÝÐVËd Ama _pŠV ^r VÀN h&

Ëm_ _X _mZg H$ ^md, Ama _ _ZmaOZr ^mfm,

V_ ZXZ dZ YZ {dQn, Ama _ g I erVb VZ em I m,

V_ àmU Ama _ H$m`m, V_ eÕ gpÀMXmZX ~÷ _ _Zm_m{hZr _m`m&

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A Comparative Overview of the Upanishads and Humanist Psychology With Respect to the Concept of Self-actualization

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In this Paper an attempt is made to show the parallel between an Upanisadic table about <u>'Self actualization'</u> and views of modern humanistic psychology on <u>'Self actualization'</u>.

The existentialist background of humanistic psychology is shown the theme on which the construct of self-actualization is based is explored here.

How our tradition had addressed the issue of **l`g** (human goal). What insights we get especially from the story is shown in the paper.

The theme or the story is echoed in humanistic psychology. The vision of Upanishads is developed into fully blown theory of personality and human dignity is equated with free will and drive towards self-actualization by both. (**l`g**)

This mirroring of insight of Upanishads after so many centuries definitely shows greatness of our tradition.

In fact the table may be further interpreted in the mystico-philosophical realm but we have restricted ourselves strictly to psychosocial realm.

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Gandhian Ideology : A Study of Mulk Raj Anand's 'Untouchable'

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Mulk Raj Anand's first novel, Untouchable (1935) depicts the impact of Gandhi who launched the freedom movement in the 1920s to liberate India from the slavery of the Britishers. The writer assiduously explores the Gandhian ideals of loving one's enemies, non-violence and abolition of untouchability. Anand refers to the immense popularity of Gandhian thought in the 'Untouchable'. The idea of 'Untouchable' had sprouted from the seed of humanism deeply ingrained in the novelist when he himself had undertaken the sweeper's work in Gandhi's Ashram.



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